MANUAL

OF THE

METHODIST EPISCOPAL CHURCH.

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STATISTICS OF METHODISM.

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THE diagrams printed in this issue of the MANUAL will explain themselves. It remains only to point out their relation to each other and to the growth of the Church. The figures are taken from the "Centennial Year-Book," and that publication must be held responsible for their accuracy, except as regards the subtractions which show the growth for different periods of time; these have been carefully revised and are believed to be correct. Table I shows the growth of membership for ninety-nine years from the organization of the Church. The returns for 1884 show a gain over those of 1883 of 17,805 members, making the total for 1884, 1,787,339.

The figures for 1883 are used, as these diagrams were prepared in September, 1884, before the figures for 1884 were available. It is thought that as an exhibit of the statistics of the Methodist Episcopal Church at the close of the first century, they are quite as valuable as if they included the returns for 1884.

Table II shows the increase of the Sunday-school work of the Church since 1857, when the first statistics were published. Those of 1884 show an increase of 46,320 scholars, and a total of 1,737,385.

The colored diagrams teach no small amount of Methodist history in a few inches space. The marvelous growth of the Church in per cent. of membership was during the first fifty

years of its history. It was then, probably, the most intensely evangelistic agency Christendom has ever known. Its ministry and membership were more universally engaged in revival and aggressive Christian work than at any time since. It was unceasing in its testimonies, its prayers, and its exhortations, in directing unsaved men to Christ. It is simple truth to say it was little else. Its missionary work was in its infancy; the Sunday-school work of the Church did not receive the commendation of the General Conference until 1824; our educational work in Conference seminaries, and colleges, dates from the same time. This was the turning-point in the history of American Methodism, when it should choose to be a simple wave of evangelism, or should train its children and converts, and prepare itself to lay a molding hand upon the civilization of the Western Continent, and do its part in the evangelization of the nations of the world. Conversion *and* training led to modifications of the circuit system which changed the face of the Methodist itinerancy. The change was inevitable. Every attempt to revert to the type of the Methodism of the earlier half-century of its existence as an organization in this country, whether by our own or by sister Methodist Churches, has proved a failure. The Methodism of that day had a marked adaptation to the generation which it served. The Methodism of our day must have equal adaptation to the spiritual needs and religious life of our generation if it is to meet with equal success.

The third twenty-five years show the effect of the withdrawal of the Southern Conferences. What a presage of the Civil War and its consequences? The slavery question will not again trouble the General Conference, or the Houses of Congress. There are victories that bring peace.

The growth of the last twenty-four years has been great. The per cent. of increase has been less than ever before. It is believed that the standard of average morality, intelligence, knowledge of the Scriptures, and liberality, was never higher than at present, nor participation in some form of Church work more universal. It is feared that the average Methodist Church member has suffered loss, rather than made advance upon the standard of twenty-five or fifty years ago in private

devotional life, in positive witness against prevalent social sins, and in direct individual work in winning men to the Saviour. The great danger of the Church is the reception into its membership of an inert mass who have never been leavened with the Spirit of Christ, so as to be examples in devotion and self-denial to an ungodly world. The great need of the Church is the kindling of the fire of its spiritual life into a flame of personal evangelism. The spirit of the fathers in the methods and life of our time, under the leadership and supreme control of the great Head of the Church, will give greater victories for Christ to this generation than the past has seen.

Table II shows, in relation to Table I, that the membership in the Sunday-school is fast approaching that of the Church. It will soon be greater. The Sunday-school must not only be the "nursery of the Church" for our children, but its adult Bible classes must directly aid its evangelistic work. The increase in the quality of the Sunday-school work has been greater than in the number of scholars enrolled. The gain in number of scholars between 1860–1870 was 48,000 more than between 1870–1880, and yet I venture nothing in saying that the efficiency of the Sunday-school, as related to the work of the Church, was fifty per cent. greater in the last-mentioned decade than in the one previous to it. The Sunday-school holds the children of the church and congregation. The modern Sunday-school can hold the adult members of the congregation; it is its mission to demonstrate this beyond a doubt. The religious life of the Sunday-school, its relation to habits of private devotion and to personal consecration to self-denying Christian work, is the greatest problem now before our Church.

Table III shows the contributions of the Church for all Church purposes, and the proportionate amounts given for different items of Church expenditure. Table IV shows the proportionate amounts given to missions and to the different benevolences of the Church. It is to be regretted that there are no statistics available to show the amount paid for the support or endowment of our educational institutions; an interest second to no other in importance in the Church. The brackets between the tables show that the section entitled General Conference Collections in Table III includes

the whole of Table IV. Could this single exhibit be brought before every congregation in our Church it ought to increase the collections twenty-five per cent. The writer, from personal experience, has proved its value as showing the ratio between the collections and the expenses of the Church, and the proportionate claim of the different causes upon the liberality of the congregation. A similar table from the statistics of the local church has proved helpful in pastoral work.

Tables V and VI show the relative strength of the different denominations in the United States in 1883, according to their own "Year-Books," and in the State of New York in 1875, according to the State Census. They show, I think, that a united Methodism is to be a prominent, as well as a permanent, factor in the Christianity of this country and in the conversion of the world.

Table VII is not of least importance in this statistical review. It shows something of the material foundations and appliances of our Church. Nothing impresses a community with the sense that Methodism is to be a permanent force in its religious and moral life like the erection of a suitable church edifice. The last twenty years has been the great church building era in the history of our Church. It may be doubted whether in the older sections of the country its record will ever be surpassed in the same length of time. The gain for 1884 was: Churches, 324; value, $3,565,660; parsonages, 239; value, $711,450. Total: Churches, 19,065; value, $72,987,936; parsonages, 6,846; value, $10,527,274. ("Methodist Year-Book," 1885, p. 50.)

It may seem strange that the diagrams show the proportionate increase in churches rather than in the value of church property. The simple reason is that the latter standard would have been more misleading than helpful. We read history between the lines of statistics to understand them, as we throw the dry light of statistics upon the narrative of historical events to rightly apprehend their importance and meaning. The fact of the inflation of the currency, and so of all property values, renders all comparisons of statistics unreliable unless reduced to a gold basis, and this in the case in hand would be mere guess-work. For instance, the table shows that the

estimated increase of value of property in churches in the decade 1860-1870 was over $33,000,000, but for the decade 1870–1880 was only $11,000,000, or about one third. There were 569 more churches built during the last-mentioned decade than during the one preceding. Notwithstanding the activity of the Church Extension Society in building cheap churches, and of the effects of the financial crisis of 1873, I think that all careful observers will agree that the average value of the new churches of the last decade was more than that of those of the ten years before. The apparent superior liberality of the Church for the years 1860–1870, therefore, resolves itself into an inflation of the value of Church property both of previous erections and of that newly acquired. A large part of the actual increase from 1870–1880 was absorbed in making up for the shrinkage on the values of 1860–1870. With this disturbing factor eliminated it would appear, I think, that the gifts of 1870–1880 exceeded those of the previous decade in even larger proportion than the number of churches. The increase in the number of churches, in their average value, and in the ratio of parsonages to churches, will always present marked characteristics of Christian activity and of Church life to the thoughtful Church historian, and to the judicious administrator of its affairs.

This survey of the statistics of the Methodist Episcopal Church would be incomplete without some reference to the work of its Book Concern and its schools. A paragraph to each must suffice. The following summary may be of use:

BOOK CONCERN.

Capital, 1836	$281,650
" 1883	1,614,826
Sales, 1880–1884	6,455,487
" 1844–1884	37,198,455

CIRCULATION OF PERIODICALS AND BOOKS.

Weekly Advocates (copies)		161,703
Sunday-school Periodicals		309,192
Sunday-school Helps		1,778,258
Books (vols.)		732,398
Books (different vols.)	Sunday-school	1,314
	Standard	1,416
Tracts		504,900

EDUCATION.

I.—Theological Schools.

A. Boston, Drew, Evanston	3
B. Centenary, Gammon (Freedmen)	2
C. Germany, India, China, and Mexico (Missions)	4
Total	9

II.—Universities and Colleges.

A. Endowment of $1,000,000	4
B. " " 500,000	2
C. " " 100,000 or over	4
D. All others	33
Total	43

III.—Seminaries.

A. Endowment over $50,000	2
B. Buildings over $50,000	6
C. Permanent from location	9
D. All others	50
Total	67

IV.—Female Colleges.

A. With endowment	2
B. Buildings over $50,000	7
C. All others	2
D. Missions	14
Total	25

The last table shows the peculiar and urgent work of our generation. Our publishing interests are safe. They are sure of wise administration for the next three years. Our Church benevolences are acquiring a stronger hold upon the sympathy and liberality of our people. Our church building enterprise is a marvel to friends and enemies alike. Our Sunday-school work is improving in quality and growing in power. Our growth in membership is at least equal to our power of assimilation. Alas, our educational facilities and endowments compare but poorly with the other great departments of Church work. No record is made of the annual gifts to this great interest of the Church. Only spasmodic

attempts are made by agents or heads of institutions to awaken the interest and conscience of the Church. It may be doubted whether as large a per cent. of the children of Methodist parents are in higher institutions of learning to-day as twenty years ago. We have had munificent gifts from the few, we have not increased the interest and contributions of the many. In this race our sister denominations are more than our equals. With us is the remedy. Who shall apply it? With a million a year for missions we must have an educational crusade like that led by Wilbur Fisk. New life must be put into our Conference seminaries, and our colleges and universities be made the peer in facilities of every kind of any in the land. Who will arouse the Church to the work at its hand?

In conclusion, I am aware of the imperfect character of many of these statistics. I rejoice that in thoroughness and accuracy they show improvement every year. They compare favorably with the best of Church statistics, and yet they leave much to be desired. A few words from the presiding Bishop at the opening of the Annual Conference, showing the importance of doing well this work, and a little thoughtfulness in not crowding the statistical secretary, would materially help. Even more helpful would be a brief and pointed address from the presiding elder at the last semi-annual session of the District Conference. The publication of the labors of Rev. J. W. Young have been of inestimable value in this direction. I have desired to be neither dogmatic nor hortative, but to give clear and concise expression to strong convictions. This review shows abundant cause for thanksgiving for the opportunities and resources given to us as a Church. It calls for humiliation that we are not making better, the best, use of them, and for earnest prayer that in consecration and effort, in holy self-denial, and in direct personal work for the salvation of souls, we may measure up to the responsibilities God has laid upon us.

THE CHURCH BENEVOLENCES UNDER THE PRESIDING ELDERS.

BY THE REV. J. W. YOUNG.

THE General Conference has ordered seven collections to be taken in every charge for aggressive evangelical work, namely: for Missions, Church Extension, Tract, Sunday-school, Freedmen's Aid, Board of Education, and Bible cause.

To these seven causes the Church contributes nearly one million per annum. But this money comes from a very small minority of the members of the Church.

How to secure the attention and co-operation of the vast majority of non-contributors and of only nominal contributors is the great problem of the Church benevolences.

The solution of this problem must be sought through our superintendency. For by no other means can general improvement be effected so easily or so speedily. And if we except the work of a very few official boards and a few pastors who need no superintendency, the response of the Church is about in proportion to the connections and efficiency found in the presiding eldership.

No presiding elder can properly superintend this work unless he has gauged the magnitude of the claims, and the proportion of them falling to those under his care. It is equally important that the superintendent keep before his mind the relative efficiency of the pastors and the liberality of the churches under his care, together with conditioning circumstances. Otherwise the liberal may be unduly urged and the apathetic may be left unaffected. To overdo is to undo, and to underdo is delinquency.

To bring the relative as well as absolute condition of this work in the hands of each presiding elder under the eyes of all is the design of the following table.

The table is on the same plan as that in the MANUAL of October, 1884. It considers six functions:

1. The number and the percentage of blanks on each district.

2. The number and percentage of charges that give an average of less than 25 cents per member to all the seven collections together.

3. The number and percentage of charges that fall into the

pseudo-group column; which is determined as follows: If a collection does not exceed half the Newark minimum standard it is called a *pseudo collection;* and if so many as three pseudo collections appear on any charge, then the charge is counted in the *pseudo-group column.* When, however, these small collections appear in uniform amounts, thus indicating the "omnibus," with inattention to the relative magnitude of the different claims, then all that do not exceed two thirds of the minimum standard are considered as pseudo collections, and three of them will place the charge in the pseudo group.

4. The number and percentage of charges that average one dollar and over for the seven collections together.

5. The number and percentage of all the individual collections on the district that do not fall below the Newark *minimum standard.* That is, for Missions, 40 cents; Church Extension, 8 cents; Freedmen's Aid, 7 cents; Bible, 4 cents, and Tract, Sunday-school, and Board of Education, each 2 cents; total, 65 cents. When, however, the average support on the district falls below $400, then half the standard is taken, and when it falls below $200, then one quarter of the standard is taken. The amount constituting a pseudo collection is correspondingly reduced by the same conditions.

6. The number and percentage of charges that take the missionary collection in both the church and Sunday-school.

By adding together the percentages in the six particulars on any district, an "exponent" of the district is obtained, and by these exponents the districts are graded.

The average ministerial support of each district is given, as well as the rank when graded by average support; also the rank when graded by the "exponents" during the two preceding years is given, each under its proper heading, so that it may be seen how much each has advanced or retrograded.

In 1884 eighty-one per cent. of all the changes in the 93 Conferences in the United States fell into the pseudo-group column, and of the 1,081 charges that averaged one dollar and over to the seven collections, only 123 had no collection below the minimum standard. The remaining 958 averaged more than three collections below minimum standard, and very nearly every third one of them fell into the pseudo-group column.

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES.

Rank by sum of percentages for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
1	1	1	$850	118	New York	East German	5.18	4	.02	..	...	5	.24	19	.90	87	.59	20	.95
2	3	7	672	242	Chicago	Chicago German	4.71	6	.03	..	...	14	.61	20	.87	72	.48	23	1.00
3	2	3	743	191	Philadelphia	East German	4.64	9	.06	..	...	6	.32	12	.63	67	.50	17	.89
4	4	8	929	60	German	California	4.61	9	.16	..	...	2	.29	4	.57	31	.63	6	.86
5	38	35	850	118	Kewanee	Central Illinois	4.17	18	.13	..	...	8	.44	7	.39	58	.46	16	.89
6	19	47	894	76	Aurora	Rock River	4.01	54	.20	3	.09	19	.56	18	.53	122	.51	28	.82
7	18	16	685	231	Milwaukee	Chicago German	3.99	8	.06	..	...	15	.83	10	.56	40	.32	18	1.00
8	48	27	600	282	South Minnesota	North-west German	3.97	4	.03	..	...	13	.87	8	.53	36	.34	15	1.00
9	6	10	1,003	36	Northern	Colorado	3.95	35	.18	1	.04	11	.46	10	.42	78	.46	18	.75
10	82	189	866	104	Austin	Austin	3.93	10	.21	..	...	4	.67	3	.50	20	.48	5	.83
10	13	22	758	181	Streator	Central Illinois	3.93	30	.16	2	.08	11	.46	8	.33	85	.51	19	.79
12	21	18	812	144	Cincinnati	Central German	3.87	24	.13	..	...	15	.65	9	.39	62	.39	20	.87
13	114	160	1,176	16	Jersey City	Newark	3.84	62	.15	2	.04	28	.55	15	.29	126	.35	48	.94
13	29	42	1,016	34	Wyoming	Wyoming	3.84	6	.02	3	.08	24	.65	13	.35	91	.35	33	.89
13	21	27	873	93	Danville	Central Pennsylvania	3.84	..	...	1	.02	28	.67	8	.19	99	.34	42	1.00
16	20	26	747	189	Michigan	Central German	3.83	15	.07	1	.04	19	.73	11	.42	60	.33	24	.92
17	17	24	809	147	Normal	Central Illinois	3.82	24	.14	..	...	12	.55	4	.18	64	.42	20	.91
18	51	63	1,262	6	Baltimore	Baltimore	3.80	22	.09	3	.10	19	.66	11	.38	70	.34	27	.93
19	8	21	622	272	Burlington	North-west Swedish	3.79	14	.10	..	...	9	.53	3	.18	50	.42	14	.82
20	28	30	1,223	10	East Cincinnati	Cincinnati	3.78	27	.13	5	.19	16	.59	10	.37	73	.39	25	.93
20	7	6	808	148	North Ohio	Central German	3.78	21	.12	1	.05	15	.68	8	.36	55	.36	20	.91
20	5	4	842	123	Dixon	Rock River	3.78	58	.21	..	...	20	.59	13	.38	98	.41	27	.79
23	14	36	674	239	Chicago	North-west Swedish	3.73	17	.16	..	...	6	.46	6	.46	39	.43	6	.46
24	62	73	1,926	1	New York	New York	3.72	91	.18	6	.10	38	.60	25	.40	180	.41	50	.79
25	10	5	583	294	Galena	North-west German	3.71	2	.02	..	...	15	1.00	6	.40	35	.33	15	1.00
26	56	17	925	63	Joliet	Rock River	3.69	63	.23	3	.09	19	.55	11	.31	117	.48	27	.77
26	14	13	484	317	San Antonio	Southern German	3 69	13	.15	..	...	9	.82	4	.36	23	.30	11	1.00
28	9	9	802	154	Louisville	Central German	3.66	14	.09	..	...	13	.68	5	.26	44	.33	16	.84
29	68	12	587	291	Houston	Southern German	3.63	20	.19	..	...	11	.85	4	.31	33	.36	13	1.00
29	48	39	888	78	Niagara	Genesee	3.63	35	.11	2	.06	20	.65	9	.29	69	.32	26	.84
29	32	33	1,157	18	North-west Philadelphia	Philadelphia	3.63	39	.08	5	.08	47	.75	21	.33	139	.32	56	.89
32	52	32	1,015	35	Rochester	Genesee	3.62	34	.14	4	.13	18	.60	8	.27	74	.35	26	.87
33	16	2	649	254	Belleville	Saint Louis German	3.61	24	.13	3	.13	19	.70	9	.38	60	.36	22	.92
34	46	82	987	40	Akron	East Ohio	3.55	11	.05	2	.08	17	.65	3	.12	65	.36	22	.85
35	64	79	545	302	Kansas-Nebraska	North-west Swedish	3.54	15	.19	..	...	4	.40	2	.20	37	.53	4	.40

36	58	85	1413	3	Newark	Newark	3.52	60	.16	9	.19	28	.60	13	.28	125	.38	38	.81
37	42	53	808	148	Herkimer	Northern New York	3.49	28	.12	4	.13	16	.53	6	.20	77	.37	21	.70
38	29	20	690	226	Saint Paul	North-west German	3.48	6	.05	3	.20	15	1.00	7	.47	27	.26	15	1.00
39	116	52	267	371	Dakota	North-west German	3.46	11	.13	..	...	8	.73	4	.36	25	.32	7	.64
39	36	56	1022	32	Altoona	Central Pennsylvania	3.46	14	.05	2	.06	26	.81	6	.19	50	.22	31	.97
41	74	48	450	327	Chicago	North-west Norwegian	3.45	32	.21	1	.05	9	.47	7	.37	65	.49	6	.32
41	54	91	648	255	Missouri	West German	3.45	23	.21	2	.14	12	.86	8	.57	29	.30	11	.79
43	12	37	502	315	Nebraska	West German	3.43	40	.28	1	.06	13	.72	9	.53	44	.35	11	.61
44	32	18	678	236	Saint Louis	Saint Louis German	3.42	14	.08	..	...	20	.95	4	.19	45	.31	20	.95
45	42	56	882	83	Bridgeton	New Jersey	3.41	15	.04	4	.09	31	.70	5	.11	74	.24	39	.89
46	23	15	870	98	Rock Island	Central Illinois	3.40	30	.18	1	.05	12	.57	4	.19	58	.39	13	.62
47	61	97	957	50	New Brunswick	New Jersey	3.38	53	.13	8	.16	33	.66	8	.16	114	.33	42	.84
48	11	11	930	58	Freeport	Rock River	3 37	53	.24	3	.11	16	.57	5	.18	78	.40	20	.71
49	105	92	632	261	Fond du Lac	Wisconsin	3.36	54	.23	3	.10	13	.45	6	.21	78	.38	16	.55
49	64	34	990	38	Buffalo	Genesee	3.36	52	.19	5	.14	24	.69	9	.26	79	.32	28	.80
49	38	64	867	103	Davenport	Upper Iowa	3.36	33	.17	2	.08	16	.67	7	.29	54	.32	16	.67
49	35	24	1108	21	West Philadelphia	Philadelphia	3.36	31	.07	15	.26	39	.68	16	.28	109	.27	47	.82
49	26	23	808	148	Monmouth	Central Illinois	3.36	23	.15	1	.05	14	.74	4	.21	40	.30	15	.79
54	56	104	541	305	Upper Iowa	North-west German	3.34	13	.11	..	...	14	.93	3	.20	26	.25	14	.93
54	42	90	767	180	Adams	Northern New York	3.34	17	.08	2	.07	17	.63	4	.15	57	.30	18	.67
56	84	51	482	319	Fond du Lac	Chicago German	3.32	21	.15	2	.12	15	.88	7	.41	29	.24	14	.82
56	81	77	838	125	Dubuque	Upper Iowa	3.32	32	.17	2	.08	18	.75	6	.25	54	.32	18	.75
58	59	66	967	45	Harrisburg	Central Pennsylvania	3.28	18	.06	6	.16	33	.87	9	.24	56	.21	35	.92
59	66	75	861	107	Milwaukee	Wisconsin	3.26	62	.24	2	.06	18	.56	5	.16	77	.33	20	.63
59	55	83	1076	24	Troy	Troy	3.26	31	.10	10	.26	26	.68	7	.18	74	.28	32	.84
59	46	85	737	199	Sioux City	North-west Iowa	3.26	32	.18	5	.24	11	.50	2	.10	48	.31	17	.77
62	86	110	1030	30	Elizabeth	Newark	3.24	56	.14	12	.24	31	.63	9	.18	101	.29	38	.78
62	84	129	957	50	Williamsport	Central Pennsylvania	3.24	37	.12	3	.08	31	.79	5	.13	77	.28	32	.82
62	82	130	679	234	Olney	Southern Illinois	3.24	21	.12	2	.09	18	.82	2	.09	36	.23	21	.95
62	32	44	1382	4	Chicago	Rock River	3.24	133	.33	12	.24	30	.60	16	.32	145	.41	34	.68
66	71	41	727	209	Quincy	Saint Louis German	3.23	20	.13	2	.11	16	.84	3	.16	41	.31	16	.84
67	167	101	797	158	Los Angeles	Southern California	3.22	52	.28	4	.17	11	.48	6	.26	59	.37	12	.52
67	24	39	1098	22	West Cincinnati	Cincinnati	3.22	47	.20	6	.21	21	.72	6	.21	57	.28	25	.86
69	66	80	1229	9	East Baltimore	Baltimore	3.20	58	.23	5	.16	23	.72	9	.28	55	.25	25	.78
69	42	44	788	164	Alton	Southern Illinois	3.20	25	.16	6	.30	13	.65	3	.15	36	.26	18	.90
69	38	97	1064	27	Cleveland	East Ohio	3.20	23	.09	5	.16	25	.81	6	.19	65	.30	24	.77
72	123	133	1281	5	Washington	Baltimore	3.19	26	.11	3	.10	23	.77	7	.23	45	.21	22	.73
73	71	105	832	130	Easton	Wilmington	3.18	20	.08	6	.20	24	.80	5	.17	39	.19	27	.90
73	26	14	916	65	Rockford	Rock River	3.18	70	.26	3	.09	25	.74	5	.15	79	.33	27	.79
75	119	113	1215	13	New York East	New York East	3.17	91	.20	14	.25	39	.68	12	.21	140	.35	42	.74
76	243	226	728	208	Salisbury	Wilmington	3.14	11	.04	6	.19	23	.74	2	.06	38	.18	27	.87
76	93	115	810	146	Juniata	Central Pennsylvania	3.14	24	.09	2	.06	29	.91	2	.06	39	.17	31	.97
76	37	68	654	250	Kansas	West German	3.14	43	.32	3	.18	14	.82	7	.41	35	.29	13	.76
79	99	163	885	82	Marshalltown	Upper Iowa	3.13	30	.16	2	.08	18	.75	7	.29	48	.29	13	.54
80	96	96	1144	19	South Philadelphia	Philadelphia	3.12	30	.07	17	.30	45	.80	10	.18	92	.23	49	.88
81	111	212	1191	15	North Boston	New England	3.11	59	.16	6	.13	36	.78	4	.09	76	.24	39	.85
81	74	56	936	53	Newcastle	Erie	3.11	24	.12	3	.12	22	.88	1	.04	33	.19	25	1.00
83	103	92	912	67	Cedar Rapids	Upper Iowa	3.10	52	.23	1	.04	21	.75	9	.32	59	.30	14	.50
83	76	122	820	140	Plattsburg	Troy	3.10	28	.11	6	.19	20	.65	2	.06	48	.22	24	.77
85	52	31	919	64	Geneva	Central New York	3.09	59	.22	5	.15	25	.74	5	.15	73	.31	25	.74

Rank by sum of percentages for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both Church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
86	86	150	1220	11	Boston	New England	3.06	157	.28	16	.23	53	.76	17	.24	137	.28	57	.81
87	91	73	921	63	Trenton	New Jersey	3.05	68	.19	14	.31	27	.60	8	.18	82	.26	32	.71
88	90	166	862	106	Albion	Michigan	3.04	24	.13	3	.13	20	.83	..	...	42	.25	21	.88
88	76	81	503	313	Saint Paul	North-west Swedish	3.04	30	.23	..	...	10	.63	1	.06	31	.28	9	.56
88	24	48	876	90	Onarga	Central Illinois	3.04	34	.18	3	.13	17	.71	3	.13	44	.26	16	.67
91	111	123	825	137	Toledo	Central Ohio	3.02	46	.22	2	.08	21	.81	3	.12	44	.24	20	.77
92	105	64	936	53	Wilmington	Wilmington	2.98	39	.16	4	.13	26	.84	6	.19	45	.21	21	.68
92	70	80	909	71	Camden	New Jersey	2.98	56	.15	11	.23	35	.73	8	.17	78	.23	33	.69
94	99	107	1175	17	West Baltimore	Baltimore	2.97	52	.22	8	.27	24	.83	8	.27	32	.16	25	.86
94	88	37	624	268	Burlington	Saint Louis German	2.97	46	.25	3	.13	20	.87	4	.17	35	.22	19	.83
94	59	70	1083	23	Springfield	Cincinnati	2.97	27	.15	2	.09	21	.91	2	.09	26	.16	20	.87
97	76	109	835	128	Janesville	Wisconsin	2.95	32	.15	3	.11	23	.85	3	.11	53	.28	18	.67
97	68	85	742	193	Decorah	Upper Iowa	2.95	54	.24	2	.07	20	.71	7	.25	57	.29	12	.43
97	62	53	963	46	Delaware	Central Ohio	2.95	12	.09	1	.06	17	1.00	1	.06	12	.10	16	.94
100	109	123	774	174	Saint Lawrence	Northern New York	2.93	43	.17	9	.29	20	.65	3	.10	64	.29	20	.65
100	99	44	859	110	Erie	Erie	2.93	29	.13	4	.14	24	.86	1	.04	40	.20	23	.82
102	164	120	869	99	Champaign	Illinois	2.92	42	.21	2	.08	23	.92	1	.04	37	.21	22	.88
102	141	150	851	114	Saratoga	Troy	2.92	54	.16	14	.32	31	.72	5	.12	78	.26	32	.74
102	136	83	868	101	Kenton	Central Ohio	2.92	20	.15	2	.12	16	.94	1	.06	16	.13	16	.94
102	76	66	986	41	North Philadelphia	Philadelphia	2.92	88	.17	17	.26	51	.78	13	.20	102	.22	46	.71
106	151	202	774	174	Owego	Wyoming	2.91	12	.05	7	.25	22	.79	2	.07	36	.18	21	.75
106	123	64	916	65	Peoria	Central Illinois	2.91	46	.29	5	.25	13	.65	3	.15	42	.30	13	.65
108	38	62	830	133	Utica	Northern New York	2.90	37	.15	5	.17	22	.73	2	.07	53	.25	19	.63
108	31	60	1252	7	San Francisco	California	2.90	73	.35	8	.31	17	.65	5	.19	60	.33	18	.69
110	218	278	882	83	Kansas City	Saint Louis	2.88	24	.18	5	.29	10	.59	1	.06	42	.35	9	.53
110	111	166	793	162	Oskaloosa	Iowa	2.88	43	.26	2	.10	17	.81	3	.14	29	.20	15	.71
112	127	68	791	163	Muscatine	Iowa	2.87	29	.19	3	.16	18	.95	2	.11	29	.22	16	.84
113	148	198	466	325	South New Orleans	Louisiana	2.86	25	.17	7	.39	15	.83	2	.11	31	.25	16	.89
114	164	242	709	214	Manhattan	Kansas	2.80	14	.06	10	.37	23	.85	..	...	29	.15	25	.93
114	134	89	861	107	Mansfield	North Ohio	2.80	30	.21	3	.17	14	.78	1	.06	30	.24	12	.66
116	131	172	693	225	Honesdale	Wyoming	2.79	14	.06	4	.14	26	.90	2	.07	41	.20	18	.62
116	128	156	930	58	Cleveland	North Ohio	2.79	40	.19	5	.19	21	.81	4	.15	45	.25	15	.58
118	169	239	774	174	Goshen	North Indiana	2.78	47	.24	3	.12	22	.88	3	.12	38	.22	17	.68
119	128	115	795	160	Cambridge	East Ohio	2.77	11	.06	5	.21	22	.92	..	...	28	.17	19	.79

120	198	189	1220	11	New York	New York East	2.76	137	.30	14	.24	43	.74	6	.10	109	.27	39	.67
121	183	163	1201	14	Lynn	New England	2.74	111	.30	12	.26	40	.85	7	.15	69	.21	37	.79
121	146	94	571	293	Alexandria	Virginia	2.74	26	.30	4	.36	8	.73	2	.18	17	.22	8	.73
121	88	95	906	74	Syracuse	Central New York	2.74	64	.24	6	.18	28	.85	4	.12	57	.25	21	.64
124	108	126	933	56	London	Ohio	2.73	7	.04	6	.29	20	.05	1	.05	16	.10	18	.86
125	96	50	697	222	Winona	Minnesota	2.72	88	.31	7	.20	28	.78	4	.11	63	.26	23	.64
126	134	123	853	111	Chillicothe	Ohio	2.71	28	.18	5	.25	19	.05	2	.10	19	.14	17	.85
126	125	118	1244	8	Pittsburg	Pittsburg	2.71	68	.33	8	.31	22	.85	7	.27	36	.20	19	.73
126	121	101	767	183	Genesee	Genesee	2.71	57	.19	9	.24	33	.87	4	.11	65	.24	25	.66
126	119	88	729	207	Ithaca	Central New York	2.71	60	.23	8	.25	26	.81	1	.03	42	.19	25	.78
126	109	172	796	150	Mount Pleasant	Iowa	2.71	27	.21	5	.31	12	.75	1	.06	26	.23	11	.69
126	73	180	354	345	Saint Paul	North-west Norwegian	2.71	51	.29	..	...	19	.80	5	.23	48	.31	7	.32
132	201	143	655	249	Gallipolis	Ohio	2.70	14	.08	7	.30	22	.96	..	...	21	.13	21	.91
132	91	43	784	166	Newcomb	Central Illinois	2.70	52	.34	5	.26	14	.74	1	.05	32	.25	14	.74
134	172	220	909	71	Mount Vernon	North Ohio	2.68	22	.15	2	.11	18	1.00	..	...	20	.16	14	.78
134	144	146	709	214	Saint Albans	Vermont	2.68	51	.23	5	.18	22	.79	..	...	40	.20	19	.68
134	99	110	712	212	Otsego	Wyoming	2.68	13	.06	3	.10	27	.93	1	.03	31	.15	17	.59
137	102	150	989	39	Franklin	Erie	2.67	31	.17	5	.22	19	.83	1	.04	33	.20	15	.65
138	125	107	852	113	Auburn	Central New York	2.66	79	.28	8	.23	32	.91	5	.14	50	.20	26	.74
138	203	201	1441	2	Brooklyn	New York East	2.66	160	.33	10	.33	43	.72	12	.20	102	.24	36	.60
138	93	136	849	120	Quincy	Illinois	2.66	29	.17	3	.14	19	.90	..	...	23	.16	15	.71
141	237	166	623	271	Waupaca	Wisconsin	2.64	69	.36	4	.17	22	.92	3	.13	35	.21	18	.75
141	181	174	863	105	Poughkeepsie	New York	2.64	98	.19	23	.35	55	.85	4	.06	100	.22	49	.75
141	164	182	801	155	Binghamton	Wyoming	2.64	19	.08	3	.10	27	.87	1	.03	38	.18	15	.48
141	121	138	851	114	Adrian	Detroit	2.64	75	.28	7	.21	28	.85	..	...	50	.22	25	.76
141	116	139	879	86	Bellefontaine	Central Ohio	2.64	28	.19	3	.17	18	1.00	..	...	21	.17	15	.83
146	105	147	950	52	New Philadelphia	East Ohio	2.63	21	.13	3	.14	21	1.00	..	...	13	.09	17	.81
146	95	256	1076	24	Stockton	California	2.63	97	.43	9	.32	21	.75	4	.14	53	.27	20	.72
146	89	76	761	186	Cazenovia	Central New York	2.63	67	.23	6	.17	33	.92	3	.08	50	.20	24	.67
149	136	147	958	49	Steubenville	East Ohio	2.62	12	.07	6	.29	19	.90	1	.05	17	.12	15	.71
150	202	147	1025	31	Albany	Troy	2.61	74	.22	17	.40	32	.74	6	.14	75	.25	25	.58
151	192	136	700	221	Cedar Falls	Upper Iowa	2.60	49	.21	4	.14	26	.90	3	.10	41	.20	16	.55
151	158	118	832	130	Barnesville	East Ohio	2.60	19	.11	8	.38	20	.95	1	.05	19	.13	18	.86
153	172	201	569	299	Saint Johnsbury	Vermont	2.59	73	.25	12	.33	29	.81	2	.06	64	.25	24	.67
154	199	136	628	263	Springfield	Vermont	2.58	58	.23	10	.31	27	.84	3	.09	40	.18	22	.69
154	130	208	908	37	New Haven	New York East	2.58	190	.34	22	.32	48	.70	8	.12	130	.27	38	.55
154	146	97	861	107	Youngstown	East Ohio	2.58	31	.14	8	.29	26	.93	..	...	30	.15	22	.79
154	141	131	778	172	Dover	New Hampshire	2.58	74	.23	16	.40	31	.78	4	.10	54	.19	28	.70
158	...	...	598	283	German	Oregon	2.57	15	.47	2	.50	3	.75	1	.25	8	.29	3	.75
158	149	105	835	128	Council Bluffs	Des Moines	2.57	42	.19	5	.18	27	.96	1	.04	21	.11	21	.75
160	167	165	933	56	Canton	East Ohio	2.56	28	.15	6	.25	23	.96	1	.04	35	.21	16	.67
161	179	126	1033	29	Bloomington	Illinois	2.55	56	.29	2	.08	23	.96	1	.04	36	.21	15	.63
162	251	251	811	145	Dover	Wilmington	2.54	18	.08	9	.32	28	1.00	1	.04	15	.08	23	.82
162	103	103	823	138	Bath	Genesee	2.54	73	.23	11	.28	36	.90	1	.03	47	.17	30	.75
164	211	174	630	262	Mount Vernon	Southern Illinois	2.53	32	.17	10	.43	19	.83	1	.04	22	.14	18	.78
165	143	189	1019	33	Dayton	Cincinnati	2.52	57	.26	10	.37	24	.89	3	.11	16	.08	23	.85
165	136	56	960	48	Saint Paul	Minnesota	2.52	108	.36	10	.27	29	.78	3	.08	59	.23	23	.62
167	199	166	596	284	Montpelier	Vermont	2.51	74	.29	11	.34	26	.81	3	.09	38	.17	22	.69
168	116	206	654	250	Chenango	Wyoming	2.50	17	.08	5	.19	26	.96	..	...	26	.96	16	.59
169	181	143	883	78	Lancaster	Ohio	2.49	26	.15	8	.38	21	1.00	..	...	18	.12	19	.90

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Rank by sum of percentages for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
169	177	182	910	69	Providence	New England Southern.	2.49	172	.34	23	.36	49	.77	7	.11	87	.19	42	.66
169	171	205	734	201	Watertown	Northern New York	2.49	50	.22	10	.36	21	.75	3	.11	41	.21	14	.50
172	202	166	851	114	Meadville	Erie	2.48	40	.20	8	.32	21	.84	1	.04	21	.12	17	.68
173	255	290	703	218	Sedalia	Saint Louis	2.47	32	.20	7	.35	14	.70	..	...	31	.22	10	.50
173	196	212	637	259	Appleton	Wisconsin	2.47	86	.36	13	.43	20	.67	4	.13	49	.23	17	.57
173	98	180	730	206	Santa Barbara	Southern California.	2.47	30	.31	5	.42	8	.67	3	.25	24	.29	4	.33
176	217	178	962	47	Minneapolis	Minnesota	2.46	104	.33	10	.25	32	.80	3	.08	60	.21	22	.55
176	162	268	851	114	Corning	Des Moines	2.46	52	.27	5	.21	21	.88	1	.04	25	.15	15	.63
178	131	192	838	125	Grand Rapids	Michigan	2.44	64	.29	7	.29	26	.93	1	.04	32	.16	21	.75
179	332	329	492	316	Saint John's River	Florida	2.43	40	.56	1	.11	8	.89	3	.33	14	.22	4	.44
179	151	154	741	194	Cumberland	Baltimore	2.43	46	.21	9	.33	26	.96	1	.04	15	.08	22	.81
179	48	53	1111	20	Columbus	Ohio	2.43	37	.26	7	.39	17	.94	3	.17	16	.13	13	.72
182	187	160	909	71	Burlington	Iowa	2.42	53	.37	5	.28	17	.94	1	.06	15	.12	15	.83
183	236	154	985	42	Decatur	Illinois	2.41	54	.29	5	.22	22	.96	..	...	23	.14	17	.74
183	222	220	795	160	Kalamazoo	Michigan	2.41	63	.30	6	.23	24	.92	2	.08	30	.16	16	.62
183	154	150	840	124	Galion	North Ohio	2.41	31	.22	5	.28	17	.94	1	.06	17	.13	12	.66
183	136	160	892	77	Connersville	South-east Indiana	2.41	41	.24	8	.38	18	.86	1	.05	19	.13	15	.71
187	216	247	712	212	Burlington	Vermont	2.40	93	.32	13	.36	29	.81	4	.11	51	.20	21	.58
187	114	29	1066	26	Southern	Colorado	2.40	98	.45	7	.26	20	.74	5	.19	54	.29	10	.37
189	255	195	783	169	Warsaw	North Indiana	2.38	40	.21	8	.33	24	1.00	7	.29	21	.13	12	.50
189	158	166	776	173	Olean	Genesee	2.38	125	.34	14	.30	40	.87	4	.09	73	.23	26	.57
189	144	114	912	67	Danville	Illinois	2.38	60	.30	5	.20	22	.88	1	.04	28	.16	14	.56
192	205	189	804	151	New Bedford	New England Southern.	2.36	160	.33	22	.37	49	.82	6	.10	87	.21	34	.57
192	154	120	771	178	Cambridge	Troy	2.36	77	.26	15	.41	28	.76	..	...	51	.20	22	.59
192	136	200	530	306	Walla Walla	Columbia River	2.36	44	.42	1	.08	10	.77	2	.15	30	.33	2	.15
195	161	97	900	75	Jacksonville	Illinois	2.34	75	.39	6	.25	21	.88	2	.08	33	.20	14	.58
195	131	303	826	136	Portland	Oregon	2.34	42	.26	9	.45	17	.85	2	.10	28	.20	12	.60
197	273	250	669	245	Topeka	Kansas	2.33	38	.18	11	.42	25	.96	1	.04	29	.16	18	.69
197	184	139	765	184	Coldwater	Michigan	2.33	45	.23	7	.29	23	.96	..	...	17	.10	17	.71
197	194	178	738	198	Oswego	Northern New York	2.33	50	.21	14	.47	25	.83	1	.03	37	.18	19	.63
200	241	210	872	95	Ottumwa	Iowa	2.32	35	.26	7	.41	16	.94	1	.06	13	.11	13	.76
200	228	187	827	134	Leavenworth	Kansas	2.32	46	.25	8	.35	21	.91	..	...	29	.18	15	.65
202	207	214	869	99	Greencastle	North-west Indiana	2.32	29	.19	10	.53	19	1.00	..	...	20	.15	17	.89
203	270	236	705	216	Muncie	North Indiana	2.31	25	.14	10	.43	21	.91	5	.22	14	.09	11	.48

204	233	257	741	194	Crawfordsville	North-west Indiana	2.30	41	.26	9	.45	20	1.00	1	.05	15	.11	17	.85
204	194	193	607	279	Vandalia	Southern Illinois	2.30	31	.18	10	.48	18	.86	..	...	22	.15	14	.67
206	299	217	624	268	Independence	South Kansas	2.29	34	.17	13	.52	22	.88	1	.04	32	.18	16	.64
207	221	289	887	80	Wheeling	West Virginia	2.28	51	.35	10	.56	14	.78	1	.06	30	.24	12	.67
207	...	...	429	335	German	Southern California	2.28	32	.07	3	.50	4	.67	3	.50	12	.29	2	.33
207	183	255	818	141	La Porte	North-west Indiana	2.28	46	.24	10	.42	24	1.00	..	...	26	.15	19	.79
210	243	232	641	258	Emporia	South Kansas	2.27	40	.22	8	.35	21	.91	..	...	23	.14	14	.61
210	222	232	672	242	Concord	New Hampshire	2.27	122	.34	20	.44	38	.84	4	.09	50	.16	29	.64
210	187	195	879	86	Paterson	Newark	2.27	103	.23	22	.39	52	.93	2	.04	31	.08	39	.70
210	154	70	765	184	Findlay	Central Ohio	2.27	61	.28	7	.26	26	.96	2	.07	27	.14	15	.56
214	190	156	926	61	M'Keesport	Pittsburg	2.26	86	.33	12	.36	32	.97	1	.03	22	.10	26	.79
215	...	...	734	201	Ottawa	South Kansas	2.25	20	.13	8	.42	19	1.00	..	...	23	.17	12	.63
215	214	135	786	165	Elmira	Central New York	2.25	90	.31	11	.31	32	.89	3	.08	45	.18	18	.50
217	238	182	836	127	Indianapolis	Indiana	2.24	33	.21	12	.60	19	.95	1	.05	14	.10	17	.85
217	207	267	690	226	Fort Scott	South Kansas	2.24	43	.22	10	.40	23	.89	1	.04	29	.17	13	.52
219	211	286	756	187	Lincoln	Nebraska	2.23	32	.22	6	.33	17	.94	..	...	20	.16	10	.56
220	250	268	749	188	Richmond	North Indiana	2.22	54	.28	10	.42	23	.96	5	.21	21	.13	13	.54
220	209	176	585	293	Lebanon	Southern Illinois	2.22	38	.22	12	.55	19	.86	1	.05	25	.16	14	.64
222	219	208	831	132	Jamestown	Erie	2.21	72	.30	11	.37	27	.90	..	...	31	.15	19	.63
222	149	110	823	138	Sandusky	North Ohio	2.21	62	.35	6	.27	22	1.00	..	...	23	.15	15	.68
224	258	276	664	246	Portage	West Wisconsin	2.20	56	.33	9	.43	17	.81	1	.05	29	.20	11	.52
224	128	115	674	239	Hudson	West Wisconsin	2.20	59	.35	7	.33	17	.81	2	.10	31	.21	8	.38
226	255	260	868	101	Evansville	Indiana	2.19	44	.34	7	.44	15	.94	..	...	11	.10	13	.81
226	238	216	773	177	Platteville	West Wisconsin	2.19	36	.26	5	.29	16	.94	1	.06	18	.15	8	.47
228	158	122	688	229	Atlantic	Des Moines	2.18	73	.34	5	.19	25	.93	1	.04	23	.12	13	.48
229	343	264	613	276	Larned	South-west Kansas	2.17	54	.34	8	.40	14	.70	2	.10	29	.21	6	.30
230	196	217	815	142	Lansing	Michigan	2.16	54	.29	6	.26	23	1.00	1	.04	24	.15	12	.52
231	286	332	716	210	Wichita	South-west Kansas	2.15	53	.27	13	.52	18	.72	1	.04	31	.18	11	.44
232	230	234	801	155	Southern	Nevada	2.13	29	.73	2	.40	4	.80	2	.40	9	.26	2	.40
232	180	220	872	95	Hillsborough	Cincinnati	2.13	37	.27	7	.41	17	1.00	..	...	6	.05	13	.76
232	169	176	853	174	Lima	Central Ohio	2.13	79	.40	5	.20	25	1.00	..	...	15	.09	16	.64
235	285	271	827	134	Prattsville	New York	2.11	117	.33	17	.39	42	.85	2	.05	37	.12	27	.61
235	214	206	784	166	Griggsville	Illinois	2.11	70	.42	6	.29	18	.86	1	.05	22	.15	10	.48
237	233	255	978	44	Allegheny	Pittsburg	2.10	103	.39	13	.39	32	.97	4	.12	28	.12	20	.61
237	224	156	741	194	Dallas	Austin	2.10	60	.54	3	.21	13	.93	1	.07	27	.28	6	.43
239	248	260	1043	28	Newburg	New York	2.08	112	.39	18	.50	33	.92	2	.06	40	.16	24	.67
239	238	182	985	42	Indianapolis	South-east Indiana	2.08	42	.24	14	.64	21	.95	..	...	7	.05	19	.86
241	334	277	185	403	Jacksonville	Florida	2.07	56	.44	9	.56	13	.81	..	...	36	.32	9	.56
242	172	139	833	127	Wooster	North Ohio	2.06	50	.26	7	.29	22	.92	..	...	33	.20	8	.33
242	151	312	587	291	Puget Sound	Puget Sound	2.06	64	.40	8	.40	15	.75	3	.15	30	.21	5	.25
244	311	243	879	86	Saint Louis	Saint Louis	2.03	43	.32	8	.47	15	.88	2	.12	20	.17	7	.41
244	274	305	681	232	Atchison	Kansas	2.03	51	.24	13	.48	22	.81	..	...	28	.15	11	.41
244	262	202	688	229	Keokuk	Iowa	2.03	50	.37	9	.53	15	.88	1	.06	12	.10	11	.65
244	240	156	784	166	Norwich	New England Southern	2.03	193	.43	23	.41	48	.86	4	.07	64	.16	28	.50
244	226	182	779	171	Springfield	Illinois	2.03	82	.39	8	.31	25	.96	1	.04	34	.19	12	.46
249	249	251	741	194	Clarion	Erie	2.02	47	.20	14	.47	28	.93	..	...	26	.12	15	.50
250	211	247	910	69	Detroit	Detroit	2.01	164	.51	14	.35	39	.98	2	.05	48	.17	25	.63
251	280	197	643	257	La Crosse	West Wisconsin	2.00	43	.30	11	.61	17	.94	..	...	17	.13	13	.72
252	233	293	768	181	La Fayette	North-west Indiana	1.99	69	.33	17	.65	26	1.00	..	...	22	.12	22	.85
252	290	282	484	317	Philadelphia	Delaware	1.99	13	.07	20	.80	25	1.00	..	...	3	.02	21	.84

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Rank by sum of percentages for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
252	185	260	$654	250	Portland	Maine	1 99	118	.32	21	.46	39	.85	..	...	46	.14	22	.48
255	270	264	702	220	Newton	South-west Kansas	1.98	41	.19	12	.44	25	.93	..	...	25	.13	11	.41
255	230	245	871	97	Blairsville	Pittsburg	1.98	76	.30	15	.47	32	1.00	..	...	21	.09	21	.66
255	177	247	527	307	Mount Carmel	Southern Illinois	1.98	59	.32	16	.70	19	.83	1	.04	22	.14	15	.65
258	296	290	703	218	Boone	Des Moines	1.97	70	.32	10	.37	25	.93	1	.04	21	.11	12	.44
259	274	187	624	268	Madison	West Wisconsin	1.96	48	.30	7	.35	19	.95	..	...	16	.11	9	.45
260	265	214	803	153	Portsmouth	Ohio	1.95	47	.33	10	.56	17	.94	1	.06	14	.11	11	.61
261	265	234	886	81	Sacramento	California	1.94	89	.38	12	.41	26	.90	..	...	36	.18	13	.45
262	205	220	881	85	Zanesville	Ohio	1.93	44	.26	11	.52	21	1.00	..	...	6	.04	14	.67
263	361	309	395	339	Staunton	Washington	1.91	52	.33	17	.85	19	.95	..	...	19	.14	18	.90
263	260	260	815	142	Flint	Detroit	1.91	119	.41	10	.28	34	.94	..	...	39	.15	14	.39
265	228	251	873	93	Petaluma	California	1.90	127	.50	14	.44	28	.88	4	.13	41	.18	13	.41
266	335	282	592	288	Saline	North-west Kansas	1.88	53	.28	12	.50	22	.92	1	.04	20	.12	11	.42
266	318	305	735	200	Mattoon	Illinois	1.88	103	.48	13	.48	27	1.00	..	...	11	.06	21	.78
266	...	...	614	275	Sheldon	North-west Iowa	1.88	55	.33	10	.50	16	.76	..	...	26	.18	6	.29
266	175	225	848	121	Des Moines	Des Moines	1.88	69	.36	13	.54	21	.88	..	...	13	.08	14	.58
270	299	300	671	244	Hannibal	Missouri	1.87	45	.27	13	.62	20	.95	1	.05	13	.09	12	.57
270	284	236	732	204	Niles	Michigan	1.87	69	.36	8	.33	23	.96	..	...	16	.10	11	.42
270	218	278	771	178	Saginaw	Detroit	1.87	134	.47	17	.47	35	.97	..	...	36	.14	23	.64
273	294	284	627	264	Kokomo	North Indiana	1.86	57	.27	13	.50	26	1.00	1	.04	16	.09	13	.50
274	286	312	733	203	Jeffersonville	South-east Indiana	1 84	31	.17	16	.70	23	1.00	..	...	9	.06	15	.65
274	286	309	743	191	Springfield	New England	1.84	237	.50	27	.46	55	.93	3	.05	51	.12	33	.56
274	279	257	581	295	Claremont	New Hampshire	1.84	110	.35	21	.54	35	.90	1	.03	37	.14	18	.46
274	274	293	625	267	Augusta	Maine	1.84	87	.37	18	.60	23	.77	..	...	23	.11	14	.47
274	243	349	312	355	Nashville	Tennessee	1.84	42	.29	15	.83	14	.78	..	...	16	.13	11	.61
279	278	312	472	323	Wheeling	Washington	1.83	36	.30	9	.60	15	1.00	..	...	6	.06	10	.67
279	185	239	679	234	Fort Dodge	North-west Iowa	1 83	75	.43	8	.36	19	.86	1	.05	39	.25	4	.18
281	290	226	846	122	Washington	Pittsburg	1.82	87	.35	17	.55	31	1.00	..	..	15	.07	20	.65
281	187	230	195	397	West Tennessee	Tennessee	1.82	26	.19	17	1.00	16	.94	..	...	10	.13	14	.82
283	320	293	704	217	Omaha	North Nebraska	1.80	56	.33	9	.43	20	.95	..	...	26	.18	7	.33
284	295	291	675	238	Saint Joseph	Missouri	1.79	61	.28	17	.63	27	1.00	..	...	14	.07	17	.63
284	192	284	159	409	Gainesville	Florida	1.79	49	.38	13	.81	16	1.00	..	...	19	.17	13	.81
286	307	368	694	224	Beatrice	Nebraska	1.78	60	.39	8	.42	19	1.00	..	...	16	.12	9	.47
286	226	317	678	236	Eau Claire	West Wisconsin	1.78	62	.39	10	.50	18	.90	..	...	17	.12	9	.45

288	320	271	780	170	Moore's Hill	South-east Indiana	1.77	43	.24	16	.73	21	.95	..	...	8	.05	14	.64
288	202	239	749	188	Ionia	Michigan	1.77	77	.39	10	.40	25	1.00	..	...	14	.08	12	.48
290	332	273	804	151	Covington	Kentucky	1.75	56	.33	16	.76	18	.86	1	.05	19	.13	11	.52
290	260	198	946	53	Northern	Nevada	1.75	70	.67	5	.38	12	.92	2	.15	17	.19	5	.38
292	...	...	878	89	Marquette	Detroit	1 73	126	.61	11	.42	24	.92	4	.15	28	.15	10	.38
293	303	300	689	228	Ellenville	New York	1.72	105	.35	25	.68	35	.95	1	.03	21	.08	22	.59
293	299	305	359	344	Lynchburg	Washington	1.72	42	.33	13	.81	16	1.00	1	.06	12	.11	11	.69
293	270	332	593	287	Washington	Washington	1.72	60	.28	23	.85	27	1.00	..	...	8	.04	22	.81
296	349	343	198	396	Murfreesborough	Tennessee	1.70	40	.25	19	.95	19	.95	..	...	21	.15	14	.70
296	313	320	354	345	Shreveport	Louisiana	1.70	54	.34	19	.95	20	1.00	..	...	12	.09	18	.90
296	286	285	646	256	Lewiston	Maine	1.70	104	.39	21	.64	32	.97	1	.03	20	.09	19	.58
299	313	339	681	232	Alpena	Detroit	1.69	101	.57	10	.45	22	1.00	1	.05	17	.11	12	.55
299	280	293	444	330	Cambridge	Delaware	1.69	9	.05	21	.95	22	1.00	..	...	1	.01	15	.68
299	280	303	697	222	Ripley	Cincinnati	1.69	38	.22	16	.73	22	1.00	..	...	..	...	14	.64
299	254	256	333	349	Salisbury	Delaware	1.69	27	.14	25	1.00	25	1.00	..	...	5	.03	20	.80
303	358	345	178	405	Huntsville	Texas	1.67	62	.46	14	.82	15	.88	..	...	36	.30	9	.53
303	274	245	626	266	Marietta	Ohio	1.67	52	.31	15	.71	20	.95	1	.05	3	.02	12	.57
303	251	313	510	312	Eugene City	Oregon	1.67	51	.43	8	.53	13	.87	..	...	18	.17	5	.33
306	175	251	800	157	Nebraska City	Nebraska	1.66	45	.30	12	.63	18	.95	..	...	16	.12	8	.42
307	335	327	479	321	Clarksburg	West Virginia	1.65	45	.40	13	.93	14	1.00	..	...	5	.05	13	.93
308	381	324	390	340	Indiana	Lexington	1.63	45	.30	18	.95	16	.84	..	...	18	.14	11	.58
309	265	231	635	260	Grand Ronde	Idaho	1.61	42	.53	3	.30	10	1.00	..	...	10	.14	3	.30
310	299	266	731	205	Frankfort	North-west Indiana	1.60	70	.40	15	.68	22	1.00	..	...	6	.04	14	.64
311	326	143	269	369	Baton Rouge	Louisiana	1.59	56	.35	19	.95	19	.95	..	...	13	.09	15	.75
311	290	351	590	289	York	Nebraska	1.59	62	.37	12	.57	20	.95	1	.05	20	.14	6	.29
313	319	273	460	326	Houston	Texas	1.58	29	.28	12	.92	13	1.00	..	...	8	.09	9	.69
313	296	279	602	281	Red River	Minnesota	1.58	54	.68	5	.50	8	.80	..	...	11	.16	4	.40
315	290	286	397	338	North New Orleans	Louisiana	1.54	78	.51	16	.84	18	.95	..	...	21	.16	13	.68
315	243	210	481	320	The Dalles	Columbia River	1.54	66	.46	9	.50	15	.83	2	.11	20	.16	1	.06
317	328	329	657	248	New Albany	Indiana	1.53	47	.31	16	.84	19	1.00	1	.05	7	.05	11	.58
318	329	343	619	273	Charlton	Des Moines	1.52	91	.46	13	.52	25	1.00	..	...	17	.10	10	.40
318	324	321	589	290	Baltimore	Washington	1.52	67	.34	23	.92	25	1.00	..	...	3	.02	19	.76
320	357	362	517	310	Springfield	Saint Louis	1.51	56	.33	15	.71	19	.90	..	...	11	.07	8	.38
321	280	342	428	336	Norfolk	North Nebraska	1.48	79	.47	10	.48	20	.95	..	...	28	.19	4	.19
321	224	312	611	278	Algona	North-west Iowa	1.48	85	.48	9	.41	21	.95	..	...	22	.14	4	.18
323	269	217	604	280	Mankato	Minnesota	1.47	147	.54	23	.68	31	.91	..	...	23	.10	17	.50
324	316	336	117	417	Morristown	East Tennessee	1.45	41	.39	13	1.00	12	.92	..	...	20	.22	7	.54
325	397	391	76	420	Little Rock	Little Rock	1.44	66	.63	10	.77	11	.85	..	...	21	.23	6	.46
325	376	382	201	393	Roanoke	Virginia	1.44	15	.18	10	.91	11	1.00	..	...	6	.08	5	.45
325	...	...	479	321	Spokane	Columbia River	1.44	44	.42	6	.46	12	.92	..	...	15	.16	1	.08
325	310	338	564	301	Kirksville	Missouri	1.44	76	.35	19	.70	26	.96	..	...	7	.04	11	.41
329	372	323	221	385	Central	North Carolina	1.43	35	.27	16	1.00	16	1.00	..	...	1	.01	11	.69
329	362	367	274	366	Wytheville	Washington	1.43	58	.38	18	.95	18	.95	..	...	4	.03	13	.68
329	341	351	515	311	Beloit	North-west Kansas	1.43	49	.24	21	.81	25	.96	..	...	11	.06	10	.38
329	258	268	726	210	Fort Wayne	North Indiana	1.43	91	.47	18	.75	22	.92	..	...	12	.07	12	.50
333	307	293	579	297	Morgantown	West Virginia	1.42	49	.47	11	.85	13	1.00	..	...	5	.05	9	.69
333	241	346	653	253	Parkersburg	West Virginia	1.42	55	.43	15	.94	16	1.00	1	.06	5	.04	11	.69
335	339	305	596	284	Bucksport	East Maine	1.37	92	.35	23	.70	32	.97	..	...	21	.09	10	.30
335	338	133	301	357	Atlanta	Savannah	1.37	60	.33	21	.91	21	.91	1	.04	14	.09	9	.39
335	230	349	225	384	Greenville	South Carolina	1.37	48	.23	26	1.00	26	1.00	..	...	4	.02	15	.58

THE DISTRICTS GRADED BY THEIR SUPPORT OF THE BENEVOLENCES—*Continued.*

Rank by sum of percentages for 1884.	Rank in a similar table for 1883.	Rank in a similar table for 1882.	Average pastoral support.	Rank by pastoral support.	Districts.	Conferences.	Sum of percentages in the 6 adjacent columns.	Blank.		Charges averaging under 25 cents.		Pseudo-group of small uniform or half standard collections.		Charges averaging one dollar and over.		Collections not under minimum standard.		Missionary collection in both church and Sunday-school.	
								No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.	No.	Per cent.
338	347	324	$341	348	Greenville	Holston	1.36	41	.39	11	.85	11	.85	..	...	6	.07	5	.38
338	305	332	543	303	Bangor	East Maine	1.36	128	.47	25	.73	33	.97	..	...	22	.09	15	.44
340	371	369	543	303	Visalia	Southern California	1.33	69	.62	7	.50	13	.93	1	.07	17	.17	2	.14
342	366	372	505	313	Bloomington	Indiana	1.33	86	.51	17	.81	21	1.00	..	...	5	.03	13	.62
342	364	293	433	334	Hastings	Nebraska	1.32	49	.32	13	.68	19	1.00	..	...	8	.06	5	.26
342	296	332	287	360	Lexington	Lexington	1.32	67	.35	20	.83	24	1.00	..	...	7	.04	11	.46
342	262	300	268	370	Savannah	Savannah	1.32	69	.43	16	.80	19	.95	..	...	28	.20	6	.30
346	342	355	442	332	La Teche	Louisiana	1.32	79	.49	18	.90	20	1.00	..	...	15	.11	12	.60
347	311	293	627	264	Oakland	West Virginia	1.31	43	.41	11	.85	13	1.00	..	...	3	.03	7	.54
348	345	377	467	324	Big Rapids	Michigan	1.30	131	.48	25	.74	32	.94	1	.03	26	.11	11	.33
348	326	336	244	278	Buckhannon	West Virginia	1.29	56	.47	13	.87	15	1.00	..	...	3	.03	9	.60
348	323	239	245	376	Atlanta	Georgia	1.29	43	.67	6	.75	6	.75	..	...	12	.21	2	.25
351	349	367	441	333	San Antonio	West Texas	1.29	74	.51	16	.89	17	.94	..	...	9	.07	10	.56
352	329	318	674	239	Florence	South Carolina	1.26	66	.36	19	.83	23	1.00	..	...	4	.02	10	.43
353	400	409	240	380	Vincennes	Indiana	1.25	47	.37	13	.81	16	1.00	..	...	6	.05	6	.38
353	384	365	167	407	Hot Springs	Little Rock	1.21	62	.52	14	.93	13	.87	..	...	21	.20	5	.33
353	351	393	310	356	Raleigh	North Carolina	1.21	58	.40	17	.94	18	1.00	..	...	14	.11	8	.44
356	364	326	326	350	Little Rock	Arkansas	1.21	64	.62	11	.85	11	.85	2	.15	14	.15	3	.23
357	395	379	232	381	Columbus	West Texas	1.18	99	.62	18	.90	19	.95	..	...	7	.05	12	.60
358	366	341	445	329	Macon	Savannah	1.17	69	.48	16	.89	18	1.00	..	...	12	.10	8	.44
359	372	355	612	277	Lexington	Kentucky	1.16	58	.56	11	.85	12	.92	1	.08	9	.10	4	.31
360	320	292	244	378	Chillicothe	Missouri	1.14	102	.47	22	.81	27	1.00	..	...	9	.05	10	.37
361	414	411	192	398	Navasota	Texas	1.13	94	.59	18	.90	19	.95	..	...	10	.07	10	.50
362	358	353	618	274	Fort Smith	Arkansas	1.12	46	.48	11	.92	10	.83	..	...	23	.27	1	.08
363	324	362	287	360	Port Huron	Detroit	1.11	216	.63	31	.72	42	.98	1	.02	22	.07	15	.35
363	316	350	325	351	Austin	West Texas	1.10	72	.56	15	.94	16	1.00	..	...	11	.10	8	.50
365	344	309	595	286	Ohio	Lexington	1.10	65	.34	24	1.00	24	1.00	..	...	19	.11	8	.33
365	309	257	213	388	Rockland	East Maine	1.09	114	.41	28	.80	35	1.00	..	..	17	.07	8	.23
367	354	322	323	352	Marshall	Texas	1.09	76	.53	16	.89	18	1.00	..	...	8	.07	8	.44
368	386	375	158	410	North Missouri	Missouri	1.08	60	.42	17	.94	18	1.00	..	..	6	.05	7	.39
368	370	399	319	354	Dadeville	Central Alabama	1.03	48	.50	12	1.00	11	.92	..	...	10	.12	4	.33
368	356	388	323	352	Meridian	Mississippi	1.03	56	.32	22	1.00	22	1.00	..	...	5	.03	7	.32
371	403	388	181	404	Orangeburg	South Carolina	1.03	82	.43	24	1.00	24	1.00	..	...	6	.04	10	.42
					Marion	Central Alabama	1.01	47	.45	13	1.00	13	1.00	..	...	7	.08	5	.38

371	358	281	192	398	Nashville	Central Tennessee	1.01	65	.74	9	.82	11	1.00	..	...	9	.12	5	.45
371	352	373	130	414	Western	North Carolina	1.01	52	.54	12	1.00	12	1.00	..	...	4	.05	6	.50
374	348	328	378	341	Chattanooga	Holston	.98	57	.55	12	.92	12	.92	..	...	13	.14	3	.23
374	329	360	287	360	Greenbrier	Virginia	.98	37	.46	10	1.00	10	1.00	..	...	3	.04	4	.40
376	399	403	200	395	Ashville	Central Alabama	.97	50	.48	13	1.00	13	1.00	..	...	6	.07	5	.38
377	392	373	213	388	Palestine	Texas	.96	58	.60	12	1.00	11	.92	..	...	5	.06	5	.42
377	380	371	219	386	Rome	Savannah	.96	48	.43	14	1.00	14	1.00	..	...	3	.03	5	.36
379	...	...	580	296	Boise	Idaho	.94	78	.81	9	.75	10	.83	1	.08	14	.17	1	.08
380	382	382	410	337	Charleston	West Virginia	.93	78	.61	15	.94	16	1.00	..	...	4	.04	7	.44
380	375	282	123	415	M'Minnville	Central Tennessee	.93	65	.68	10	.83	10	.83	..	...	16	.19	1	.08
382	337	403	188	400	Greensborough	Blue Ridge	.92	50	.52	12	1.00	12	1.00	..	...	2	.02	5	.42
383	393	408	348	347	Kirwin	North-west Kansas	.91	67	.44	18	.95	19	1.00	..	...	12	.09	4	.21
383	378	355	298	359	Missouri	Saint Louis	.91	116	.43	33	.97	32	.94	..	...	10	.04	7	.21
385	407	378	156	411	Bowling Green	Lexington	.90	77	.69	13	.93	13	.93	..	...	9	.09	5	.36
385	390	413	171	406	Birmingham	Alabama	.90	38	.53	8	.89	9	1.00	..	...	6	.10	2	.22
385	...	...	522	309	Carthage	Saint Louis	.90	79	.49	19	.95	20	1.00	..	...	5	.04	6	.30
385	389	382	523	308	Rockport	Indiana	.90	97	.64	18	.95	19	1.00	..	...	2	.02	9	.47
385	366	398	366	342	Louisville	Lexington	.90	86	.49	22	1.00	22	1.00	..	...	4	.03	8	.36
390	...	...	360	343	Sault Ste. Marie	Detroit	.89	67	.84	5	.50	10	1.00	1	.10	9	.13	..	...
391	416	415	210	391	Eureka Springs	Arkansas	.88	54	.61	10	.91	10	.91	..	...	3	.04	3	.27
392	377	405	230	383	Greenwood	Mississippi	.87	64	.42	19	1.00	19	1.00	..	...	4	.03	5	.26
392	363	405	299	358	Jackson	Mississippi	.87	63	.41	19	1.00	19	1.00	..	...	3	.02	5	.26
394	410	397	281	363	Ashland	Kentucky	.85	71	.64	12	.86	13	.93	..	...	7	.07	3	.21
395	378	369	663	247	Louisville	Kentucky	.84	73	.70	11	.85	12	.92	1	.08	7	.08	2	.15
396	339	365	245	376	Waco	West Texas	.83	102	.67	19	1.00	19	1.00	..	...	4	.03	9	.47
396	303	273	232	381	Chattanooga	East Tennessee	.83	62	.60	13	1.00	13	1.00	..	...	5	.05	5	.38
398	...	...	216	387	Argenta	Little Rock	.82	74	.71	12	.92	13	1.00	..	...	6	.07	5	.38
398	354	354	443	331	Knoxville	Holston	.82	54	.52	12	.92	13	1.00	..	...	3	.03	3	.23
400	369	388	272	367	Guyandotte	West Virginia	.81	80	.71	13	.93	13	.93	..	...	9	.09	4	.29
401	403	382	209	392	Port Royal	South Carolina	.80	80	.53	18	.95	19	1.00	..	...	2	.02	5	.26
401	388	381	280	364	Gulf	Mississippi	.80	36	.35	13	1.00	13	1.00	..	...	6	.07	1	.08
403	409	414	257	373	Okolona	Mississippi	.76	85	.43	25	1.00	25	1.00	..	...	6	.03	4	.16
404	397	409	280	364	Holly Springs	Mississippi	.73	51	.49	13	1.00	13	1.00	..	...	6	.07	2	.15
404	...	...	875	91	Eastern	Nevada	.73	37	.93	3	.60	5	1.00	..	...	2	.06	1	.20
406	...	...	201	393	Huntingdon	Central Tennessee	.71	61	.69	10	.91	11	1.00	..	...	3	.04	3	.27
407	385	386	88	419	Huntsville	Central Alabama	.68	81	.78	11	.85	12	.92	..	...	7	.08	2	.15
407	374	355	446	328	Grand Traverse	Michigan	.68	151	.61	28	.90	31	1.00	..	...	14	.06	4	.13
409	415	401	161	408	Asheville	Blue Ridge	.58	55	.63	10	.91	11	1.00	..	...	2	.03	1	.09
410	402	415	133	412	Abingdon	Virginia	.54	51	.50	13	1.00	13	1.00	..	...	4	.04	..	...
411	382	386	271	368	New River	West Virginia	.53	86	.77	14	1.00	14	1.00	..	...	1	.01	4	.29
412	413	411	61	421	South Alabama	Alabama	.51	41	.73	7	1.00	7	1.00	..	...	5	.10	1	.14
413	345	390	213	388	Gainesville	Georgia	.50	40	.63	8	1.00	8	1.00	..	...	..	...	1	.13
414	407	385	248	375	Kingston	Holston	.49	78	.75	12	.92	13	1.00	..	...	7	.08	1	.08
415	400	409	121	416	Harrison	Arkansas	.47	63	.79	9	.90	10	1.00	..	...	4	.06	1	.10
416	395	...	100	418	East Alabama	Alabama	.46	55	.76	9	1.00	9	1.00	..	...	..	...	2	.22
417	411	379	132	413	West Alabama	Alabama	.45	47	.84	7	1.00	7	1.00	..	...	..	...	2	.29
418	412	395	266	372	Greenville	Kentucky	.42	68	.77	11	1.00	11	1.00	..	...	1	.01	2	.18
419	405	396	186	402	Powell's Valley	Holston	.38	57	.65	11	1.00	11	1.00	..	...	2	.03	..	...
420	387	346	249	374	Dalton	Georgia	.33	40	.71	7	1.00	7	1.00	..	...	2	.04	..	...
421	393	401	188	400	Barboursville	Kentucky	.31	68	.71	12	1.00	12	1.00	..	...	2	.02	..	...

MISSIONARY SOCIETY.

DIRECTORY.

PROPER CORPORATE NAME: "THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: MISSION ROOMS, No. 805 BROADWAY, NEW YORK CITY.

CHARTER, ACTS OF INCORPORATION, ETC.—See last Annual Report.

THE GENERAL COMMITTEE meets in November each year in the Mission Rooms, No. 805 Broadway, New York.

THE BOARD OF MANAGERS meets on the third Tuesday of each month in the Mission Rooms.

THE CORRESPONDING SECRETARIES, *Rev. J. M. Reid, D.D.*, and *Rev. C. C. McCabe, D.D.*, have charge of all the correspondence of the Society. All communications should be addressed to them at the Mission Rooms, 805 Broadway, New York.

THE RECORDING SECRETARY, *Rev. J. N. FitzGerald, D.D.*, has charge of all the records of Committees, of the Board, and of the Society. He also certifies to the Treasurer, or to the Auditing Committee, as the case may require, all moneys granted or expenditures authorized in pursuance of the action of the Board.

THE TREASURER, *J. M. Phillips, Esq.*, has charge of all the funds of the Society, as his title indicates. All remittances should be made to his order by draft on New York or Post-office Order on New York, and should be inclosed to the Corresponding Secretaries as above directed.

THE ASSISTANT TREASURER, *Rev. Earl Cranston, D.D.*, resides at Cincinnati, O., and acts for the Treasurer in that part of the country.

IN MAKING BEQUESTS the following form should be observed:

I give and bequeath to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF LAND observe the following:

I give and devise to the "MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of New York, the following lands and premises:

.....

.....

to have and to hold the same, with the appurtenances thereto, to the said Society, its successors and assigns forever.

It is particularly requested that all persons making Bequests and Devises to this Society, or knowing that they have been made, should notify the Corresponding Secretaries of the same at the Mission Rooms, and, if practicable, to inclose a copy of the will, that the wishes of the testator may be known and our rights protected.

MISSIONARY LITERATURE in the shape of tracts, leaflets, concert exercises, and letters to children should be ordered from this office, also supplies for collecting purposes.

MISSION PREMISES OF THE METHODIST EPISCOPAL CHURCH, FOOCHOW, CHINA.

BY THE REV. NATHAN SITES, D.D.

BEFORE us is the map of our Foochow mission premises. Standing at our south boundary, on Hill-crest Avenue, at an elevation of seventy-five feet above the river level, and

with our faces to the north, we may take a bird's-eye view of the locality.

On the north our premises reach about half-way down to the river Min. At the foot of the hill a busy market street runs parallel with the river. Untold thousands of people live

in boats, and ply their craft to and fro up and down the stream and line its banks.

Here, too, the Min is spanned by the "Bridge of ten thousand ages." It is built of granite, resting on over forty buttresses, supporting stone beams or sleepers, some of which are three feet square and forty-five feet long. The surface is fourteen feet wide, and its sides guarded by stone railings resting in stone posts, and over a quarter of a mile long.

A busy thoroughfare leads through a densely crowded suburb, two and a half miles to the city proper, which is surrounded by a massive stone wall, twenty to twenty-five feet high, having seven gate-ways; while beyond the city rise the craggy mountains.

Now draw back the mind's eye to our stand-point on the breast of the hill, and, turning our faces southward, before us is a magnificent landscape. At our feet we have the "grassy commons," on the gently descending hill-side; and at its feet, and stretching far in the distance, the green valley, covered with growing rice, with here and there a pine-wooded hillock, olive groves, and orange orchards, while still beyond, and in the background, rise the eternal hills.

To the east of our mission hill, along the crest, stand private homes of English residents, the British Consul, the Merchants' Club rooms and library. On the little plot to the west of our mission, and just south of the college, stands a beautiful Gothic church, built of granite by the British community, in which services are conducted regularly in English by the Church of England clergyman.

Ten minutes' delightful walk farther westward brings us to the "Hospital for Women and Children," built and conducted by the W. F. M. S.

We will now take a look within the mission premises. The houses marked A, C, F, and G are mission residences.

D, our Foundling Asylum from 1858 to 1868, in which nearly one hundred cast-away female infants had been received and cared for. About one third of them have lived to become school-girls, were educated in the Boarding School, and now are devoted Christian women, mothers of families, and teachers of girls' day schools.

E is the beautiful building of the "Girls' Boarding School," capable of accommodating about fifty pupils, and belongs to the W. F. M. S.

B is also their property, and is the residence of their lady teachers; now occupied by Miss Fisher and Miss Jewell.

H is the Tieng Ang Tong, or Heavenly Rest Church, in which were held the funeral services of the late Bishop Wiley.

I is the native parsonage.

J, across the street from the church, is a large three-story brick building, used for the printing-office, the Theological School, and the Boys' High School, where the scholars are taught only in the Chinese language.

K. On the left half of the map we see the building and grounds of the Anglo-Chinese College, bought in 1881 for $14,000. This fine accession to the material appliances of our mission was secured chiefly through the liberality of a Chinese merchant, Mr. Tiong Ahok, who donated $10,000 for the purpose of founding a Christian college, under the auspices of our mission. A few months afterward he gave his name to the church and his heart to God, and is now an earnest Christian worker. What Oxford has been to England, Harvard and Yale to America, and Middletown to Methodism, so shall the Foochow Anglo-Chinese College be to China and to Chinese Methodism.

In the "map" we have pointed out the homes of the living, but, standing on the veranda of residence A, and looking southward about one hundred yards, we see on the sunny hill-side our mission cemetery, inclosed by a low wall, partly concealed by climbing roses and clinging ivy. Within, gravel paths intersect, while on either hand are the grassy mounds beneath which sleep husband and father, wife and mother, with many "little ones," gathered from our households, leaving so often desolation in hearts and homes. But a new and tender interest must now center around this little inclosure since Bishop Wiley sleeps within, beside the wife of his youth, and their little babe whom he buried there more than thirty years ago.

During the Peking Conference he expressed a longing de-

sire to reach Foochow, and hold the Conference there, and adding, "If it be God's will I can there lay down my life and sleep quietly where I began this work thirty-three years ago."

Six weeks more were allowed to his allotted time, in which he traveled on ocean steamers 1,500 miles, finally reaching his loved Foochow, and entering the gate-way to residence A, on the same lot where he had lived thirty-three years ago, he exclaimed, "Home at last." He went to his room. He grew more feeble as days passed by. The Conference closed, but still the native preachers lingered about him to receive his dying message, and among his last words were these: "I only want to *give* you God's blessing. God bless you for evermore, for evermore. Amen and Amen."

At four P. M. on Saturday, Nov. 22, Bishop Wiley quietly passed away. Death had hit a shining mark.

On Sunday afternoon the funeral services were held in Tieng Ang Tong, and were participated in by the missionaries and native ministers of our own Church, and by Dr. C. C. Baldwin and Rev. C. Hartwell, of the American Board; and by Rev. Bishop Burdon, of the Church of England mission. These silver-haired veterans had been colleagues of Bishop Wiley in their early years of mission work, and their words will long live in the hearts of those that heard them on that memorable Sunday afternoon.

Bishop Kingsley sleeps at Beyroot, on Asia's western slope, and now Bishop Wiley at Foochow, on her eastern shore.

Surely Methodism may, with Wesley, exclaim, "The world is my parish."

SELF-SUPPORT OF NATIVE CHURCHES.

BY REV. N. G. CLARK, D.D., SECRETARY OF THE AMERICAN BOARD.

[*Abridged from the paper presented at the late Annual Meeting of the A. B. C. F. M.*]

The question of self-support on the part of native churches in the foreign field marks an advanced stage in the missionary enterprise. So long as it was difficult to gain access even to a few of the population in a given field, and years passed before a single convert was made, or a single church was organized, there was but little occasion to consider it; but this

question is really one of the greatest practical moment from the very start, if we would develop a genuine Christian life, and secure a healthful growth in the native churches. The faith that is the gift of God is not the formal adoption of a new creed, with special rites and ceremonies, but it is a new life—a faith which worketh by love. Activity, self-denial, and personal sacrifice for the cause of Christ are essential to any real life or growth in a Christian community. The native pastor whom his own people support, who preaches in the church edifice that they have built, however humble, is quite another man to them from him who receives his salary from a foreign society, and preaches in a house built by foreign funds. The Armenian who, on going to church, always looked first at the rafter which he had furnished for the roof, was a typical man. Self-help is necessary to self-respect, and the two united are the condition of genuine Christian character, which nowhere more than on ordinary mission ground commends the Gospel, and does honor to the Christian name.

To what extent should pecuniary aid be given to native Christian communities? This is a question that now presses upon the attention of every missionary society.

It is easy to affirm in a general way that every people is endowed with the ability to sustain of itself such institutions as are really necessary to its best intellectual and religious life. If we had a people homogeneous in character, receptive of Christian ideas, and there were no limitations of time prescribed by adverse influences from without, or by moral and physical degradation from within, it might be enough to introduce the leaven of the Gospel, and leave it to do its own appropriate work. No recourse to foreign aid would then be needed, beyond the support of a few missionary families, and such expenses as might be incidental to the translation and publication of the Scriptures, and possibly the introduction of a few schools and the beginning of a Christian literature. But instead of a people of this character, instead of races homogeneous, unprejudiced, and receptive of the Gospel, we find them too often separated into classes, the slaves of superstition, and loaded down with traditional errors and vices. Their condition may be one of great and increasing moral

degradation, as the result, not only of their own evil ways, but of evil influences imported from abroad. Time here comes in as an important factor. The possibility of any recovery may be becoming less and less, while the difficulties in the way are all the while increasing. The native population of the Ladrone Islands, for example, brought into contact with European civilization, unrelieved by the influences of the Gospel, has utterly perished from the earth. On the other hand, foreign missions have practically saved the native population of the Hawaiian, the Samoan, and the Fiji Islands.

The experience of a missionary to one people will not serve for another unless of substantially the same grade of civilization and of the same native characteristics and physical surroundings.

NATURE-PEOPLES.

And here we may well recognize the distinction which the Germans make between "nature-peoples" and peoples more or less civilized. Among the former all life, social, political, and religious, is in its simplest elements, and the Gospel, when once received, reaches all classes and molds their entire life. No elaborate systems of worship, no sacred books, with priestly orders to interpret them, no nicely wrought out distinctions of social life, are to be set aside, as among civilized races. In this class we have, for example, the natives of the Hawaiian Islands, of the South Seas, the Malagasy, the Bechuanas, and the Basutos of South Africa, the Karens, the Kohls, the Santhals, and other aboriginal tribes of India. Amid such races the Gospel finds access to the people as a whole; to the chiefs and leading men often in advance of the common people. Years of patient labor may be necessary to convince them of the good intentions of the missionary, and of the worth of the Gospel he brings to them; but it is received at last by all classes as indeed good news, and often, too, as the condition of progress and civilization.

The first missionaries to Maui, in the Hawaiian group, were welcomed by the native chiefs, houses provided for them, and a building at once erected for church purposes. At a later day, instead of funds from the Board to pay for the support of native preachers in the Hawaiian Islands, the people

contributed to the support of the missionaries, who were at one time so numerous as to have almost entire pastoral charge in the islands. The great stone church in Honolulu, that conspicuous landmark as one draws near the island of Oahu, was erected by the native Christians at an expense of over $30,000. In like manner, through Micronesia, and the South Seas generally, there has been a readiness to receive Christian teachers as fast as their true character became known, and, besides assuming the support of their own churches and schools, to contribute men and means toward sending the Gospel into the regions beyond ; a readiness that would do credit to Christian churches in our own country. The Hawaiian churches have sent over fifty of their sons and daughters and expended $80,000 for the evangelization of the Marquesas, Gilbert, and Marshall Islands. Their contributions for various religious objects at home and abroad, for the year 1870, when they ceased to be reported to the Board, amounted to $31,070 60. The native Christians of the Samoan Islands, besides supporting their own churches and schools last year, contributed $7,000 to the treasury of the London Missionary Society. Indeed, it is not too much to say that the 350,000 Christians, embracing a large proportion of the population of what are known as the South Pacific Islands, most of them but a few years out of heathenism in its most degrading forms, are now supporting their own religious institutions, the cost of missionary ships and the salaries of missionaries only excepted. Success in this direction is not peculiar to any one missionary society, but has been shared alike by all who have had missions in this portion of the great field.

Similar results are reported of the Karens of Bassein, and of the Malagasy, who built churches and school-houses before teachers and preachers were ready to occupy them ; of one of the South African tribes that raised money to send to England for an English preacher, to meet not only his traveling expenses out, but to pay a year's salary in advance ; and even of one of the Indian tribes of the North-west, in connection with the English Church Missionary Society. Unhappily, most of the Indians within the bounds of the United States have been pauperized by government grants, and demoralized

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by their association with their white neighbors. Such nature-peoples may, with care, be educated from the start to provide for their own religious and educational wants. Very little expense is required in their behalf beyond the support of the missionaries, and possibly the establishment of a few high schools for the education of a native agency. Any thing beyond this would be a serious injury to the growth of a vigorous Christian life.

CIVILIZED RACES.

Very different from the experience just detailed among what we have called "nature-peoples" is the record of missionary labor among civilized races, as the Brahmanized Hindus, the Buddhist Burmans, the Confucianists, the Mohammedans, and among nominal Christians, as in the Oriental churches and in papal lands. As a matter of fact, efforts to evangelize these so-called civilized races have thus far been mainly limited to the poorest and humblest classes, whose moral and intellectual degradation has only been equaled by the oppression to which they have been subjected for centuries, and which seems to have gone far toward the extinction of every sentiment of self-help or of self-respect. Take, for example, the early experience of our missionaries in Turkey, India, and to some extent in China also, where at first only the abject poor were reached—so poor, often, as to call for the most strenuous efforts on their part to secure the bare necessaries of life. Add to this the social ostracism, persecution, and even outlawry of any individuals of a higher class who should be known to favor the Gospel, and the possibility of self-supporting institutions, for a time at least, approaches a minimum. It is only as Christianity works a recognized change of life and character, rouses to enterprise and efforts to improve their condition, that the native churches are prepared to help themselves, and to become self-supporting. There is danger always of continuing the state of dependence too long, and of failing to impress from the first on every believer the duty of work, of self-denial, and personal sacrifice for Christ. The condition of dependence is liable to become chronic and pauperizing, and only vigorous efforts avail, even in the most

favorable circumstances, to prevent this. No more irksome and ungrateful task devolves on the missionary, and none is more essential to true success, than the inculcation of just views on this subject. Mr. Wheeler, of Harpoot, speaks of laboring for hours with a native Christian, to induce him to pay for the slate-pencils to be used by his children in school. It would have been a hundred times more agreeable, and apparently a more dignified proceeding, to have given the man three cents' worth of pencils, but the sale of those pencils settled at once and for all a great question touching books and school furniture for the thousands of children and youth in the Eastern Turkey Mission, and we doubt if Mr. Wheeler ever did a better half-day's work for missions. Yet only as a sentiment of self-help is awakened, and a genuine Christian character is developed by careful religious training and higher Christian culture, are self-supporting institutions possible.

A THIRD CLASS—THE ACCESSIBLE AND RECEPTIVE.

With the progress of missions, we may note a third class, not wholly distinct from the two already considered, but differing from them by a readiness to welcome Christian teachers, and to consider the claims of the Christian religion, and this because of the changed character of those who accept it, and because of the incidental social and material benefits it brings in its train. This class is to be found in and about all the older mission stations. It calls for teachers and preachers in outlying districts faster than they can be supplied. It opens the dark islands of Micronesia to the light of the *Morning Star*. It leads hundreds of villages in India to give up their idolatry and to place themselves under religious instruction. But the most remarkable illustration is seen in Japan. The superior civilization of Christian nations has impressed thoughtful Japanese. They recognize the close connection of religion with national life, and the Christian religion as the religion of the most progressive nations of the world. This has prepared the way for the Christian missionary. Not the lowest and poorest classes, but the middle and

the more intelligent are first reached; hence the readiness and the ability of the native Christians to assume the support of their own churches, and the special importance of instruction on this subject from the beginning. But the problem in Japan is not as simple as it may at first appear. In view of special circumstances already alluded to, the rapid decay of the old faiths, and the consequent exposure to skeptical and materialistic influences, there is a great temptation, if not a necessity, to use foreign funds in the education and employment of a native agency as quickly as possible. The mission of the American Board is believed to have held a wise position in this regard, neither withholding all aid nor giving too freely, but only as might seem necessary to help those who were doing their best to help themselves. No aid, for example, has been given for church building or for parsonages, no assistance for higher education, beyond furnishing the necessary school buildings and American teachers, save small grants-in-aid to a few needy and deserving pupils. As a result of the plan pursued by the Board, it appeared at the General Conference at Osaka in May of last year, that of the ninety-three churches connected with different missions, the thirteen churches reported as wholly self-supporting were all connected with the American Board.

As the missionary work progresses in China, and Christianity commends itself to the better classes, similar results may be expected—indeed, must be realized, if China is ever to be evangelized. That such an expectation is not unfounded is already beginning to be apparent from the large contributions to hospitals and colleges, made by a few Chinese possessed of wealth, whose hearts have been touched. Examples of generous devotion to the cause of Christ among the Chinese are becoming more numerous, especially in the interior.

CONDITIONS OF SUCCESS.

The first condition of success is the clear apprehension of the true object of all missionary effort, the development of self-supporting and self-propagating institutions of the Gospel. The conversion of individual souls is first in the order of time, but organized institutions for their culture and the wise direc-

tion of their spiritual life are not less essential to the success of missionary endeavor.*

Above all, in leading native communities to assume the support of their own institutions, it is necessary that they be worth supporting. The schools must be good schools. The teachers must show their competence by the results of their work. The preachers must be educated so as to command the respect and regard of their people. They must in some sense take the place of missionaries, as men of wider range of knowledge and attainments than their own people. Hence the necessity of institutions for the thorough Christian education of teachers and preachers, such as a foreign missionary society only can supply. As soon as these higher institutions become known to the people, they may be expected to meet a part of their expenses, and eventually to assume their entire support. So the Fingos of South Africa, and the Karens of Bassein, have given tens of thousands of dollars for the higher education of their children. So, too, under far less favorable circumstances, the Armenians of Central Turkey have given about $7,000 to the establishment of a college for their sons, and given and pledged about $4,000 more for the higher education of their daughters. In our Ceylon Mission no further aid is asked for the support of the young men in Jaffna College, or for young women at the Oodooville Seminary.

In this discussion we have sought to lay down and illustrate a principle rather than formulate a rule. In its application, a wise discretion must be exercised to meet the ever-varying conditions of different communities in different countries, while the one principle is carefully and even painfully adhered

* To this end it is necessary: (1) That the utmost care be taken from the start to educate believers into a just sense of their duties and privileges, as stewards of the grace of God, and to train them to habits of self-denial and personal effort for the spiritual welfare of their fellowmen. (2) That some system of frequent and regular contributions be established in all Christian communities, whether by tithes or weekly offerings, not excluding thank-offerings on special occasions, or for special mercies. (3) That all expenditure, whether for building purposes or the salaries of preachers and teachers, be graded to the social life of the people, and such as they may assume at an early day. (4) That all pecuniary assistance be rendered as a grant-in-aid to those who, with a just sense of personal responsibility, are doing their best to help themselves, not as employés of a foreign society, but in doing their own proper work as the servants of Christ. The churches must be *their* churches, for whose use, growth, and influence they are responsible. The schools must be *their* schools, for the benefit of *their* children.

to, of simply supplementing what the native Christian communities are unable to do for themselves. It would be much easier and more acceptable to some minds to follow a uniform rule, but it would be very unjust, not to say unchristian, to put the Karens and the Hawaiians, who dwell in a rich agricultural region, with a ready-cash sale for their produce, on the same footing with a low-caste Hindoo village, or an Armenian community in the interior of Turkey, where the cooking utensils and the last goat of the poor widow are seized and sold for taxes. Yet we would not deny to the poorest Armenian the privilege of tithe-giving, nor to the Hindu mother the joy of taking out a handful of rice from the daily allowance, to make up her weekly offering for the Lord.

Of the 292 churches of the American Board connected with the different missions, 139 are self-supporting: 13 out of 16 in Africa; 15 out of 22 in Japan; 43 out of 71 in India; 23 out of 105 in the Turkish empire, and 45 in Micronesia. Or, if we include the churches in the Hawaiian Islands set off as independent more than twenty years ago, we have 195 out of 348 as self-supporting.

While expenditure for a given work becomes less and less with the growth of what we have called the accessible and receptive class, we have no thought of making our foreign missions self-supporting. We would not deprive our churches at home of the choicest means of grace. We would not load down native churches that have every thing to do for themselves—churches to build, pastors to support, schools to sustain, evangelists to send out—with the support of American missionaries. Nor would we have the time and strength of the cultured men and women we send out spent in tilling the ground, or in mechanical arts, for the sake of a livelihood, nor would we have their lives exposed, without protection, to the inclemencies of a strange climate, or the tender mercies of an inhospitable people. We would secure to our missionaries every facility to enable them to do their best work in the best way.

The world must be won for Christ, as India was won by a handful of men for the British crown. It was the thought and the discipline of the few that prevailed over the many. Every acre of land that was wrested from the grasp of the local

princes furnished supplies of men and means for the conquest of new territory. In the last great struggle, it was the beneficent rule of Sir John Lawrence, the profound respect and admiration he had inspired in the recently conquered Sikhs of the Punjab, that turned the bravest of foes into the most faithful of allies, that kept the peninsula from being swept by a ruthless foe from the Himalayas to Cape Comorin, and saved one fifth of the human race to the influence of Christian missions. Christianity can only prevail over the hundreds of millions of the unevangelized, as it develops self-supporting Christian institutions, and gathers allies and momentum from the regions passed over.

Thus only does the problem of the world's evangelization admit of a solution, and the success of foreign missions is no longer the dream of the enthusiast, but the legitimate end of well-considered effort, and that, too, within a comparatively limited period.

LETTER FROM SWEDEN.

MALMO, SWEDEN, *January* 31, 1885.

Rev. C. C. M'Cabe, D.D., LL.D.—

Dear Sir: I promised, as soon as I was so restored that I could, to comply with your kind desire that I should write something on the work in our fields here in Sweden. Now, God has been so gracious as to give me so much of health that I have been able to take up again my work. Praise to his holy name!

In Malmo the number of hearers has increased gradually, so that we have now had on Sundays our hall full for the last months. We have also had to rejoice at the saving of sinners, for some have awakened and found peace. During the last time fifteen persons have joined the congregation, and soon several more will do the same. The Sunday-school is in a comparatively flourishing state. More than a hundred children attend the school on Sundays, so that I can—praise to God!—say that prospects for the future have brightened very much. Praise to God!

At Ystad, a city several Swedish miles from Malmo, we have some members who wish very much to have a preacher of their own. Indeed, there would be a good field if we could comply with their wish.

At Helsingborg, a city still more far off from Malmo, we have twelve members having the same wish. O that we could fill their wishes! Several other good fields are to be found in the neighborhood.

To-day I have received a letter from Brother Schütz, stationed preacher at Arboga. He writes thus: "A glorious revival wind is blowing through the congregation in the old dry Arboga. Every evening I hold altar

meetings many sorrowing souls come and get—glory to God !—new names and new hearts. During this month twenty-three persons have entered on trial, and since the Annual Conference thirty-six persons. Some time ago a workman was converted to God, but his wife was hardly against him ; yet an evening in the last week she also came forth to the altar as a penitent sinner, and delivered herself into the hand of the Lord. She found out that believing is the same as taking God at his word. Her husband wept tears of rejoicing. Would God you had seen his tears ! They reflected as from a mirror the innermost thankfulness and the joy and peace which only he who is a friend of Jesus can experience."

From our preacher at Warberg I have received the following : "We have now, with the help of God, had our chapel made very fine both within and without, and every holy day evening it is full of attentive hearers, and the Spirit of God is working powerfully on the people. We have had a good, blessed Christmas and New Year holidays ; but indeed Satan has raged, in consequence of which I was obliged to call for police at the watch-night. We are now in good concord with the authorities in the place. The press is also on our side, and many have got other opinions of us than they had before. God has saved some during the winter, and I hope that they will join the Church soon. God has done great things, and to him alone be the glory."

Brother Soderstrom, at Boxholm, a large factory, writes : "Now we have got our fine new chapel dedicated, we have a blessed time. Since the watch-night we have had to speak to sorrowing and weeping sinners every evening. Many will join us. Many have already separated from the Lutheran free congregation and entered our Church. Our chapel is crowded every Sunday evening with hearers listening to the Gospel. Also the people of quality attend the services in our chapel. Yet we expect still better times."

The preacher in charge at Westervik, M. E. Carlsson, relates : "In general very much people attend the services. Since Christmas our chapel has been crowded with hearers at the public meetings, and sometimes many coming late have been obliged to return for lack of place. In the month of September a revival broke out, which gradually ceased, but now again the awakening winds begin to blow. The prayer-meetings have been very much blessed during this time, and we have had the joy of praying for many souls seeking salvation. May God's Holy Spirit blow on the fire powerfully. Since the Annual Conference eighteen persons have entered on trial and twelve in full connection."

Brother Andersson, at Linkoping, writes : "I can with joy inform you that the Lord has been present among us in power with his Spirit all this time, especially during the holidays. At Christmas already something powerful was felt. Since that day we have seen the glory of God daily among us in saving souls. Especially at the watch-night the joy was great. We were obliged to remain in the chapel till two o'clock in the night in order to pray for and with weeping sinners, and rejoice

with the freely saved, who then, at the opening of the new year, determined to live a new life after this day. Indeed, we have great occasion to be thankful, for the Lord has done great things among us. Many a deeply fallen, destroyed son of vice has been converted to the living God. At New Year day thirteen of our new-converted entered on trial. Since the Conference twenty-five persons have joined us on trial and twelve in full connection."

From Bengtsfors is reported: "We have a blessed time here. The Spirit of God is visiting us in power. Glory to his name! We have had revivals in several places since the latter part of summer, and now before Christmas the revival broke out at the chief station, Bengtsfors. Large masses of people are coming together, so that our prayer-houses cannot hold them. Great hunger after the word of God is seen, and they cry from several quarters, 'Come to us!'"

Brother Axel Uppling, at Nassjo, has sent to me the following information: "The prayer-week is bringing very much blessing. There is no evening in which souls are not saved. Indeed, I do not know how many the converted to God are. The revival is large, and then I intend, God helping me, to continue prolonged meetings."

Brother Petersson, preacher in Halmstad, says: "To the glory of the Lord, I can inform you that the state is good in our congregation here. God is with us, and souls are saved among us. As newly as yesterday evening several were sorrowing at their sins, and two got peace and went home rejoicing and happy at the grace of God being given unto them. I believe we are to have a blessed prayer-week. The state of the congregation is good, and the work of God is going on continually. Every Sunday we have our preaching-place full of hearers; also the Sunday-school is increasing. At the feast, being held the third day after Christmas, we had 113 children. Here our Church has a good field, and I believe we soon will have a flourishing congregation."

From the above it will seem that God is blessing his cause here in Sweden during this Church year also. As far as I know, there is success in most fields of all districts. Glory to the name of the Lord!

Letters from our preachers in Finland show that God is blessing his work there also with success. Brother Wagnsson, having for some time worked at Helsingfors instead of Brother B. A. Carlsson, writes that a good work is going on in Helsingfors, and that he has had to rejoice at success both in Wasa, Kristinestad, and Gamla, (Old) Karleby. Any persecution worthy to be named our brethren in this country have not been exposed to during this Conference year. Our brethren, the preachers, are sound and healthy, and ask me to bring to the Doctors Reid and McCabe their best compliments. May God bless his work for the future also!

With greatest esteem,

J. P. LARSSON.

THAT MIGHTY NAME.

William Reynolds, of Peoria, Ill., the earnest and successful Sunday-school worker, tells the following story, which he heard from the lips of the missionary himself:

Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. Upon further investigation he found that the Gospel had never been preached to them, and that it was very hazardous to venture among them because of their murderous propensities. He was stirred with earnest desires to break unto them the bread of life. He went to his lodging place, fell on his knees, and pleaded for divine direction. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellow-missionaries farewell, they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he traveled without scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin, he began with closed eyes to sing and play,

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

Being afraid to open his eyes, he sang on till the third verse, and while singing the stanza,

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all,

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They afterward invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health and return to this country, they followed him for thirty miles. "O, missionary," they said, "come back to us again!" There are tribes beyond that never heard the Gospel. He could not resist their entreaties. After visiting America, he went back again to continue his labors till he sank into the grave among them. Who would face such dangers but a soldier of the cross? Missionaries are often the bravest men on earth. Such invincible courage, blended with the love of Jesus, will yet conquer the world.

THE MISSIONARY REVIEW

Of Princeton, N. J.—$1 50 a year in advance, in U. S. A.—is declared by scores of its subscribers to be the best, ablest, and cheapest missionary magazine in existence. Ignoring all previous failures to make such a periodical self-supporting, it began in 1878, and now, after seven years, besides meeting all its expenses from its origin, it reports $1,000 of its avails sent in small sums to different foreign missions.

We are glad to call attention to this Review and commend it to our readers. Its editor, Rev. R. G. Wilder, a missionary of thirty years' experience, deserves success and has won it. His *Sketches of Mission Fields*—their climate, products, people and missions, from their origin to the present time—are accurate and exhaustive; the *Letters* from workers abroad are fresh and full of interest; his annual *Reviews* of *all Foreign Missions*, and their *Boards in Christendom*, are just, impartial, and stimulating; his notices of *Independent Missions* are considerate and generous, nor less so are his annual reviews of *Woman's Boards and Work.*

One of the many facts demonstrated is that the net gain in communicants the past year is *nine times greater* in foreign missions than in Christendom. His *Field Notes* bring items of freshest interest and prime importance from *all missions*

and lands of the world; his kindly criticisms as *Love Tokens*, his careful record of the *going* and *coming* of all missionaries, with *Death Notices*, and able *Reviews of Missionary books and literature*, are correcting wrong views and furnishing important data; all these elements combined place this *Review* at the very front of missionary periodicals.

THE BIBLE IN BULGARIA.—The colporteurs have worked during the whole year, and eight boys from the school in Sistof have been out for three months each selling books. In all, 214 Bibles, 1,612 Testaments, and 316 parts of the New Testament have been sold; total number of Scriptures sold, 2,142, for which the mission has received $544 68. There have also been sold 4,298 religious books and 8,224 tracts, for which the receipts have been $1,241 77. It must be remembered that there are only about one and a half million inhabitants in the territory occupied by our mission, so they have sold one copy to every one hundred inhabitants. The colporteurs report that a great change in the minds of the people has been going on for the past two years. Formerly the majority of the reading people did not understand what we were trying to do, and were afraid of us; now they nearly all understand our object, and to an extent approve of it. These "reading people" do not constitute more than ten per cent. of the whole population in Bulgaria, but are increasing every year. Two years ago the colporteurs were not allowed to sell books to the students in the theological school at Tirnova. This year the head priest in the school bought their books, and one of the students said, "The Protestants are doing more for the enlightenment and spiritual advancement of our people than our own Church is doing."

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SUNDAY-SCHOOL UNION.

THE OXFORD LEAGUE.

In the last number of the MANUAL we referred to this subject, promising to give further details. This promise we now fulfill.

I. CENTENNIAL CONFERENCE ACTION.

The Centennial Conference, held in Baltimore, December, 1884, appointed a committee to consider the subject of the Oxford League. This committee consisted of Dr. J. H. Vincent, chairman, Dr. M. C. Briggs, Lieutenant-Governor G. D. Sands, Rev. H. A. Monroe, Judge J. W. F. White, Rev. Dr. C. B. Galloway, Rev. C. S. Smith, Rev. J. H. Anderson, and Rev. F. M. Hamilton.

The committee's report was adopted as follows, with a slight amendment, as noted below:

The Oxford League has for its objects:

I. The commemoration of the meetings of certain students at Oxford, England, between 1729 and 1737, principally under the leadership of John and Charles Wesley, from which meetings were developed the great religious awakenings and revivals of the last century by which the doctrines and spirit of the apostolic Church were again given in their fullness to the world, and the power of the primitive Church once more established.

II. The furtherance of the fourfold objects of the original Oxford Club:

1. The more careful and devout study of the Holy Scriptures.
2. The cultivation of a nobler and purer personal Christian character.
3. The study of the ancient* classics for literary culture.
4. The devising of methods for doing good to others.

The Oxford League will, in the fuller development of this scheme, encourage Methodist youth—

(1.) To study the Holy Scriptures with a view to the promotion of personal piety.

(2.) To become familiar with the biblical origin of the doctrines, spirit, and methods which characterize their own Church.

(3.) To trace the presence and development of the Methodistic force in the Holy Catholic Church from the days of the apostles to the present time.

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* The Conference directed this word *ancient* to be changed to *Christian*. It is historically true, nevertheless, that the original Oxford Club did study the ancient classics.

(4.) To trace the origin of the modern evangelical and apostolic revival, known as Methodism—"Christianity in earnest"—in the rectory of Epworth, the halls of Oxford, and in the consecrated homes of the best English society; and to promote a just appreciation of the strength, scholarship, and dignity of the Methodist movement.

(5.) To promote personal consecration to practical work, carrying the Gospel in personal service to the most needy and to the most degraded, to the godless poor and to the godless rich, reading to the bedridden and the blind, visiting the sick-room, the hospital, and the prison, looking after new families coming into the community, and inviting children and adults to the Sunday-school and the public service, studying the various benevolences of the Church, and thus cultivating intelligent enthusiasm in the entire work of the Church.

(6.) To promote intellectual training under the auspices of the Church among those who no longer attend school, and thus to develop a rational and refined Christian social life in which accomplished people may find inspiration, and people of limited opportunities be brought into gentle, ennobling, and sanctifying fellowships.

(7.) To further these various ends by the publication and circulation of permanent documents devoted to the history, philosophy, doctrines, institutions, and achievements of Methodism.

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1. The Oxford League may be adopted by the several branches of Methodism, each Church providing general plans and literature, through its own publishing houses and under its own authority.

2. The Oxford League may be organized in any individual church.

3. The pastor should be *ex-officio* president, with an assistant who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

4. There may be three classes of members:

(1.) VOLUNTARY READERS, who need not belong to the Church, but who promise to do the required reading of the Initial Grade. These readers may attend the regular meetings of the League, but shall have no voice in its control.

(2.) REGISTERED MEMBERS, who shall be members or probationers of the Church, and who promise to do the required reading of the Initial Grade, and to attend the four regular meetings of the League each year. These members shall have a vote in the approval of the leader.

(3.) ACTIVE MEMBERS, who, being full members of the Church, pledge themselves to do the required reading of the Initial and Second Grades, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the active members.

5. Each branch of the great Methodist family, adopting the Oxford League, may appoint such courses of reading as the authorities of such churches may approve, in Church history, general and denominational;

in religious literature, biblical, devotional, and biographical; in benevolent work, missionary, temperance, etc.; in general literature, science, and art; and shall adopt such regulations concerning terms of membership, local control, reports, etc., as they may deem best.

II. Methodist Episcopal Action.

The Board of Managers of the Sunday-School Union of the Methodist Episcopal Church, at its meeting held December 17, 1884, referred the subject to the Normal Committee of the Union, which committee adopted the following:

The Oxford League aims, primarily, to instruct the youth of Methodism in the early history of their Church, and in its relation to the apostolic Church. In doing this worthy work it will require the reading and study of denominational literature, and the discussion in lectures, conversations, and, whenever practicable, in class recitations and reviews, of denominational topics, embracing questions of origin, doctrine, and usage.

The introduction of the Oxford League into a particular Church will not require much time, nor subject its members to much expense. The holding of four meetings a year, and the reading of a few strictly denominational tracts, will meet the first and essential demands of the movement.

The wider and more comprehensive aims of the League, in substantial imitation of the original Oxford Club, will require more time, a more detailed organization, and the adjustment of relations between the League and the "Associations," "Unions," etc., already existing in the local church. There need be no interference with the work of such societies by the League. Its work as already attempted by them may be duly recognized. Their organization and plans may be incorporated in the League, and their officers accepted as officers of the League. Where incorporation is deemed undesirable, plans of complete co-operation may be adopted. The assignment of special lines of service to societies already established will render the duties of the League simple and practicable.

The fourfold objects of the Club at Oxford may be compassed through the League and co-ordinate institutions:

1. The more devout study of the Holy Scriptures may be promoted through the Assembly, the Sunday-school, the Bible class, and special Scripture reading classes conducted under the auspices of the League.

2. The promotion of personal piety may be secured through the church prayer-meeting, the class-meeting, and through committees and conferences of the League designed to increase personal interest and faith in a more intelligently earnest religious life, and in the institutions of the church designed to advance it.

3. The awakening and direction of the intellectual and literary activities of the church, as a means of neutralizing temptation to indolence and frivolity, of increasing personal power for good, and of creating a true social ideal and a useful social life, may be advanced by the League

through the Quarterly Conference Committee on Education, through the Church Lyceum, through "Chautauqua Literary and Scientific" local circles, through the "Spare-Minute" courses, and in whatsoever other way the officers of the League may deem wise and practical.

4. The development of practical benevolence, and of a true social life, may be furthered by the League through the appointed committees of the Quarterly Conference, through social and other unions already established, and through committees on visitation, on social entertainment, on evangelistic service, etc.

The following suggestions may aid pastors and others in making an experiment in the Methodist Episcopal Church with this scheme:

1. The Oxford League may be organized in any individual church.

2. The pastor should be *ex-officio* president, with an assistant who shall be nominated by the pastor, approved by the League, and called "Leader of the League."

3. There shall be three classes of members: *Active Members*, *Registered Members*, and *Voluntary Readers*.

(1.) *Active* Members are those who, being full members of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial and Second Grades, and to attend at least four regular and four special meetings of the League each year. All the business of the Local League shall be in the hands of the active members.

(2.) *Registered* Members are those who, being full members or probationers of the Methodist Episcopal Church, pledge themselves to do the required reading of the Initial Grade, and to attend the four regular meetings of the League each year. These members shall have a vote in the approval of the Leader.

(3.) *Voluntary Readers* are those who, even though neither members nor probationers of the Church, promise to do the required reading of the Initial Grade. These members may attend the four regular meetings of the League each year, but shall have no voice in its control.

4. There shall be held each year four *regular* and four *special* meetings, with such *additional* meetings as may be agreed upon by the active members: *(a.)* A *regular* meeting shall be held each quarter before, and, where practicable, within eight days of, the public administration of the Lord's Supper in the church with which the League is connected, and a service preparatory to the communion shall be held, designed to place greater emphasis upon this divine sacrament, to exalt the doctrines which it represents, and to increase the reverence, devotion, and spiritual strength and comfort of youthful believers. *(b.)* A *special* meeting shall be held each quarter, designed to increase the efficiency of the Church Committees, Associations, Unions, Societies, or other organizations of the League, or co-operating with it; to review the required readings; to promote by lectures, essays, or discussions a better knowledge and a higher appreciation of some phase of Church history, doctrine, usage, or activity; and to emphasize and illustrate the necessity of personal prayerful Scripture reading and study in order to intelligent, fervent, effective religious

character and influence. *(c.) Additional* meetings may be held by appointment of the League to advance the various subjects—spiritual, ecclesiastical, social, and literary—for the furtherance of which the League was organized. *(d.)* There may be held in the local church, for the promotion of the various ends contemplated by the League, a meeting, which may be known as "*The Visitation,*" at which, by sermons, lectures, services of sacred song, conferences, Bible studies, etc., conducted by experienced instructors from at home and abroad, the young people especially may be trained in religious experience and inspired to church activity in the various lines of Christian service.

5. The *Initial Grade* of reading shall embrace:

(1.) The following chapters from the Gospel according to Matthew: ii, iii, iv, v, vi, vii, xxv, xxvi, xxvii, xxviii; and from the Book of the Acts of the Apostles: i, ii, iii, iv, v, vi, vii, viii, ix.

(2.) "Our Own Church" Series, Nos. 1–9. Price, 36 cts.

No. 1. *The Holy Catholic Church.*
" 2. *The Antiquity of Methodism.*
" 3. *That Episcopal Church.*
" 4. *The Church and the World.*
No. 5. *Broad and Narrow.*
" 6. *The Classmates' Meeting.*
" 7. *Our Settled Itinerancy.*
" 8. *Earnest Christians.*
No. 9. *True Church Loyalty.*

(3.) "Outlines of Methodism." By James M'Gee. Price, 10 cts.

(4.) The "Oxford League Series," Nos. 1–7. Price, 35 cts.

No. 1. *Ancestry of the Wesley Family.*
" 2. *The Oxford Methodist Brotherhood.*
" 3. *The Birthplace of Methodism.*
" 4. *Methodist Converts in High Places.*
" 5. *The Literary Work of the Wesleys.*
" 6. *Place of Education in English Methodism.*
" 7. *Place of Education in American Methodism.*

6. The *Second Grade* of reading shall embrace:

(1.) The following chapters from the New Testament: John i, xiv, xv, xvi, xxi; Paul's Epistle to the Ephesians.

(2.) "Heroic Methodists." By Dr. Daniel Wise. Price, $1.

(3.) The following tracts (price for the set, 13 cts.):

Prominent Doctrines and Peculiar Usages of the Methodist Episcopal Church. Dr. Hawley. Revised Series, No. 82. 44 pages.

The Apostolical Succession. By Rev. G. A. Jacob, D.D., of the Church of England. New Series, No. 173. 20 pages.

Wesley's Relations to the Methodist Episcopal Church. Dr. R. M. Hatfield. New Series, No. 38. 36 pages.

The Protestant Religion no Novelty. Revised Series, No. 70. 8 pages.

Rome and the Popes. By Mrs. Mary Stevens Robinson. New Series, No. 156. 16 pages.

Can I Play Cards? By A. B. G. New Series, No. 137. 24 pages.

The Higher Path. New Series, No. 17. 12 pages.

Sacred Song Series. Nos. 1–8. 4 pages each.

(4.) "The Young Disciple at the Lord's Table." Price, 3 cts.

(5.) "Loving Counsels to a Methodist Youth." Price, 3 cts.

(6.) "Wesley and Early Methodism." By Mrs. Angela K. Davis. Price, paper, 20 cts.; cloth, 30 cts.

7. Additional grades and courses of reading may be recognized and adopted—in *Church History*, general and denominational; *Religious Literature*, biblical, biographical, and devotional; *Benevolent Work*, and in *General Literature, Science, and Art*. These recognized courses may be such as those of "The Chautauqua Literary and Scientific Circle," "The Spare-Minute," "The Home College," "The Lyceum," "The Young Christians'" List, "Readings for Probationers," and such additional courses as the specific objects of the Oxford League may in the future require.

8. All fees necessary to the management of the local League may be agreed upon at any regular meeting.

9. A "Board of Control," consisting of five members, may be annually appointed by the Bishops of the Methodist Episcopal Church.

10. Five or more active members of any local Oxford League, who have completed the required readings of the Initial and Second Grades, and who have received from the pastor and leader of the League a certificate to that effect, may on application, indorsed by the pastor, to the "Central Board of Control" at New York, receive a charter for a "Chapter of the Oxford League," under which charter a more compact organization may be effected, and the ends of the League be more successfully carried out.

All the books and tracts required in the Oxford League courses of reading can be had of PHILLIPS & HUNT, 805 Broadway, New York, or CRANSTON & STOWE, Cincinnati, Ohio.

OUR YEAR-BOOK.

THE Year-Book of the Sunday-school Union and of the Tract Society for the year 1884 is now ready, and can be had on application to the Corresponding Secretary, the Rev. J. H. Vincent, D.D., 805 Broadway, New York. Since the publication of the MANUAL the Year-Book, of course, contains fewer items of general interest. It has, however, statistical tables, the reports of the treasurers, reports of grants made, and also the charters, constitutions, and by-laws of the two societies.

THE GOOD TIDINGS.

FOR a statistical report of the "Good Tidings" for 1884, and an account of the proposed "Good Tidings Day," see pp. 124, 125.

TRACT SOCIETY.

MEXICO.

THE following letter, dated Feb. 3, 1885, from the Rev. C. W. Drees, chairman of the Publishing Committee of our Mexican Mission, will be read with interest:

The demand for our religious publications continues unabated, and our papers and tracts go out in increasing numbers to regions which lie beyond the field at present occupied by Protestant missions, in this and neighboring countries. Brother Butler will doubtless lay before you facts bearing out this assertion.

On two occasions of special urgency your aid has enabled us to maintain the faith of the Gospel.

Brother Greenman, of Queretaro, was challenged to a printed discussion by the leading curate of that city. The preliminaries were arranged, and the priest agreed to allow the free circulation of Brother Greenman's tracts. The champion of popery evidently anticipated an easy victory. But Brother Greenman's first rejoinder and counter assault was so vigorous and cogent that it put an end to the argument. The priest forbade its circulation; but such was the interest excited that the supply of the tract was soon exhausted. Persons from the best families in Queretaro sent their servants or other messengers to our mission house to ask for copies. This not only in one or two instances.

In Tulancingo the attack of the *Propagador Catolico*, a weekly sheet issued specially against our work, was successfully met and silenced after a campaign of about three months by Brother Smith's *Propagador Evangilico*. The demands of our work increase, and the burden upon our slender resources is heavy.

We have also a letter of the same date from the Rev. J. W. Butler, from which we give an extract:

Your tract grant was never more timely in its aid to our work than during the past year, in the cases of Queretaro and Tulancingo. In both cases our people came off victors in the presence of great opposition, and in the very camp of the enemy. In both cases we are now following up the work by distributing thousands of simple evangelical tracts.

Our last appeal from abroad comes from Corozal, British Honduras. Mr. James W. Lord says: "The *Abogado* is read with great interest among the Spanish population about here, and those who receive it monthly look forward to the next issue with evident pleasure. I am anxious to circulate among them some useful tracts and books, and shall be glad if you can send me a catalogue of Spanish works published by you."

We might add appeals—testimonies from different parts of this country, were it necessary.

Accompanying these letters was a financial statement concerning the grant of $750 made to the mission press a year ago. The Board at its late meeting advanced the grant for this year to $1,000.

JAPAN.

The Rev. J. C. Davison writes from Yokohama Dec. 12, 1884, concerning a new hymn and tune book lately printed there:

We have kept the price down at cost, or nearly so, to favor a wider circulation. Even at this cheap rate many of the poorer people cannot buy at all, and it is also the same with regard to many of the school children, who will have to be provided for by special donation of friends. All of the Methodists in Japan will use it, and some of the other denominations are putting it into their work. Of course it has not had time to get into circulation, as I only obtained a delivery of a few copies on Nov. 19, and left the next day for a tour of my district, and only reached home two days ago. Those who have seen it during my absence seem pleased, and quite a number are waiting for orders to be filled.

We have received a copy of this book, and it is certainly worthy of all praise. It is a beautiful volume, and contains many tunes familiar to us, and hymns in Japanese translated from many of our favorites. Thus the people of that distant land will sing the Gospel.

THE NORWEGIAN LOAN LIBRARY.

This continues to be one of the most interesting objects of our work. Our readers will doubtless remember the reports which from time to time have been placed before them concerning this movement. By it a number of libraries are kept afloat on the ocean, giving the sailors an opportunity of reading wholesome books. The Rev. M. Hansen, of Brooklyn, who now has charge of this matter, writes under date of March 10 as follows:

By the liberal aid of your Tract Society and of the Seamen's Friend Society, we have for the past four years been able to supply many Scandinavian vessels with a library, containing good, useful books in their own language. At the last report given to you, October 3, 1884, we had 90 libraries shipped, and 18 on hand, of which we have since then sent out 16, so we at present have on hand 2 new and 5 old returned and changed for others. We have tried to arrange our libraries in three classes, each class containing a different kind of books, as we have friends coming reg-

ularly to this port, so that they might change and get a new library each voyage. With the last report was also given you an account of the money received last year and how it was disbursed. Also a few letters were sent in, of which we since then have received some more, all full of thanks and good news concerning our library work. At present there are more than a dozen Scandinavian vessels in the harbor of New York and Brooklyn, on which we have not been able to place a library for the want of money. Those on hand we have kept back for changing with old friends, who attend our church every time they are in this harbor. We feel, therefore, in behalf of our friends and brethren who are plowing the deep waters earnestly to ask the Tract Society to grant us for our library purpose the same amount as years before, $100. We also hope to get such an amount from the Seamen's Friend Society, that we may be able to continue our work.

MODES OF TRACT DISTRIBUTION.

We are always glad to notice various modes of distributing tracts, because pastors may learn from one another by a comparison of views. When pastors have special methods of tract distribution, either through the Quarterly Conference Committee on Tracts or by personal effort, it will afford us pleasure to publish their plans for the benefit of others.

By the action of the last General Conference the preacher in charge is now the chairman of the Committee, appointed by the Quarterly Conference, on Tracts. (See Disc., ¶ 327.) This committee is thus brought into harmony with the other committees appointed by the Quarterly Conference to consider the various benevolences of the Church. For many years the preacher in charge has been *ex officio* the chairman of these committees, but by some strange oversight the Tract Committee has hitherto been an exception. This is so no longer. The duties of this committee are not definitely stated. The paragraph referred to above says that its duty shall be "to devise and execute plans for local tract distribution." Though somewhat indefinite, this is certainly quite comprehensive, and leaves to the committee the largest liberty. Such a committee, if rightly made up by the Quarterly Conference, and systematically set to work by the pastor, might do much good. It is encouraging to learn, as we do from various sources, that the number of charges is increasing in which the labors of the Tract Committee are brought into service, although there are still many Quarterly Conferences in which, when the pre-

siding elder calls for a report, there comes the usual stereotyped answer, "No report from the Tract Committee."

A few months ago we sent a grant of tracts to a pastor in Nevada. On their receipt he wrote as follows:

> The tracts have arrived and shall be carefully distributed. I have a line printed on the top, "Please read this carefully, and come to church to-night at 7 o'clock."
>
> I then have a special committee each Sunday of the larger boys and girls of the Sunday-school to distribute them. Thus the good seed is sown, and young hearts learn thus to work for Christ.

Here are two points of interest to be noted:

1. The printed line on top inviting the reader to church. We know of a number of pastors who have thus made use of the printing press to invite people to public worship. Sometimes the name of the church and its location are given, and also the name of the pastor and his residence, together with the hours of service. Some use the blank space on the first page, and some that on the last page, while others use the margins. Sometimes colored ink is used, making an attractive contrast to the black ink in which the tract is printed.

2. The employment of the larger Sunday-school scholars to distribute these tracts and invitations. We suppose that this is done by appointment of the Quarterly Conference Committee, though this is not distinctly stated. This brings the young people into direct relation to the Church organization in their efforts at usefulness. It does them good thus to work, and it does the Church good to have them work.

We may refer to other methods of tract distribution in some future number of the MANUAL. Meanwhile we shall be happy to hear from pastors who have experience on the subject.

STATISTICS OF THE GOOD TIDINGS FOR 1884.

Number of stations and circuits supplied, 485; number of schools in these circuits and stations, 1,245; number of scholars able to read, 43,958; weekly average of "Good Tidings" distributed, 19,538; total number of copies distributed during the year, 1,016,000; total number of pages in these, 4,064,000. Out of the 485 pastoral charges 359 took collections for the Sunday-School Union, the total amount being

$460 74, an average of $1 28 for each charge. Collections for the Tract Society were taken in 360 charges, amounting to $342 38, an average of 95 cents.

GOOD TIDINGS DAY.

The Board of Managers of the Sunday-School Union and the Board of Managers of the Tract Society have agreed in proposing to pastors and churches to set apart the third Sunday in October for the special purpose of taking up collections for these two organizations. It is further proposed that the day be known as "Good Tidings Day." In the South, among the freedmen, the propriety of the title will at once be recognized, inasmuch as it will suggest the title of the beautiful little paper which these two societies have furnished to the freedmen gratuitously for the past ten years, and thus the day will afford them the opportunity of showing by a collection their appreciation of the grants made. Among others of our people in all parts of the country the name will suggest the good work the two societies are doing, not only for the freedmen, but for all who through their agency receive the "good tidings" of salvation, whether in the form of Sunday-school books or of tracts.

It is hoped that by thus bringing before our churches on a stated day the claims of these two societies the interest in them will be increased, and a larger amount of money be placed at their disposal. A joint committee of the two societies has been appointed for the purpose of preparing a special responsive service for the day, due notice of which will be given in all the Church papers.

YEAR-BOOK.

For notice concerning the Year-Book of the two societies, see page 120.

BOARD OF CHURCH EXTENSION.

DIRECTORY.

PROPER CORPORATE NAME: "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: CHURCH EXTENSION ROOMS, NO. 1026 ARCH STREET, PHILADELPHIA, PA.

ORGANIZATION, CHARTER, ETC.—See Discipline, Edition of 1884, ¶¶ 297 to 320. See also Report to General Conference of 1884; tracts, etc., furnished by the Board.

THE GENERAL COMMITTEE meets annually in the month of November in the Church Extension Rooms, Philadelphia, Pa.

THE BOARD OF CHURCH EXTENSION meets on the second Wednesday in each month in the Church Extension Rooms.

THE CORRESPONDING SECRETARY, *Rev. A. J. Kynett, D.D.*, has charge of all the correspondence and business of the Board. All communications should be addressed to him at No. 1026 Arch Street, Philadelphia, Pa.

THE TREASURER, *James Long, Esq.*, has charge of the funds, as his office implies. All remittances of money should be by draft on New York, or Post-office Money-order on Philadelphia, Pa., payable to his order, and inclosed to the Corresponding Secretary as above directed.

ALL APPLICATIONS FOR AID must be made, as the Discipline provides, upon blank forms furnished by the Board, and in strict accordance therewith.

IN ALL BEQUESTS the following form should be observed:

I give and bequeath to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the sum of .....; and the receipt of the Treasurer thereof shall be a sufficient discharge to my Executors for the same.

IN DEVISES OF REAL ESTATE observe the following:

I give, bequeath, and devise to "THE BOARD OF CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH," incorporated by the Legislature of the State of Pennsylvania, the following land and premises, that is to say:

.....

.....

to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns, forever.

Persons making Bequests and Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 1026 Arch Street, Philadelphia, Pa., and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

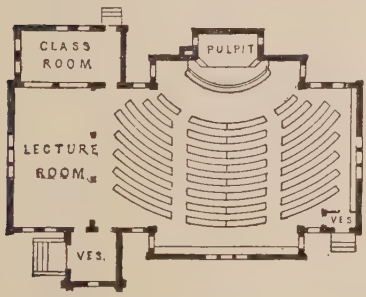
FOR ADDITIONAL INFORMATION, blank deeds, church plans, tracts, leaflets, etc., concerning Church Extension, write to the Corresponding Secretary.

☞ See Discipline of 1884, ¶¶ 297 to 320.

OUR MODEL CHURCHES.

THIS one appears in our new catalogue for 1885, just out, as PLAN No. 36, and is designed for either brick or frame.

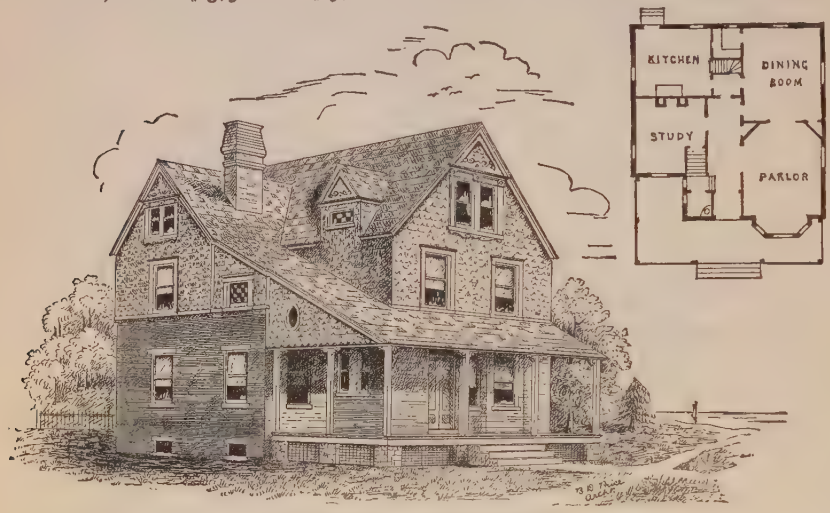
The body of audience-room is 28x38 feet. The pulpit recess is 5x13 feet. The transepts are each 10½x28 feet. The audience-room contains 225 full seats. The walls are 14 feet, and the ceiling 26½ feet high in the middle. The rafters are exposed and ornamented. The lecture-room is 16x24 feet, and will seat 75. The class-



No. 36, GROUND PLAN.

room is 10½x20 feet. The steeple is 11x11 feet at the base, and 80 feet high to top of weather-vane.

Where labor and materials are cheap, this plan will cost, in brick, from $3,500 to $5,000.



OUR MODEL PARSONAGES.

We are enlarging this part of our work considerably. The plan shown above appears in our new catalogue as PARSONAGE PLAN No. 18. The walls are brick to the second floor joists, the rest frame, covered with shingles. Any good carpenter can build all frame and preserve all other features of the plan. It is remarkably neat and convenient.

THE IOWA METHODIST, with good opportunities for observation, says, concerning our church plans:

It is very clear to one who pays any attention to the subject that Dr. Kynett, through the agency of the Board of Church Extension, has changed to a considerable degree the style of architecture in the cheaper class of our church edifices. Fifty years ago the oblong dry-goods-box type of church building prevailed almost universally in the smaller towns and in the rural districts. Now the style generally adopted is tasteful as well as convenient. The cost of the improved style is a little more, perhaps, for a building of equal sitting room, but the æsthetic influence of it is full compensation for the slight difference in cost. Dr. Kynett deserves credit for this wholesome reform in our church architecture, and our people will do well to send to Philadelphia for their church plans and specifications. The cost of them is small, and good results can thus be secured.

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of glass. 630 churches have used it.

1885—SIXTH YEAR.

630 churches and several hundred offices, bath-rooms, etc., have our paper in use. We seldom get complaints of any kind and *never when the work is done by the ladies or the pastors.* A window papered by our method eleven years ago that has never been repaired is still good. *Our paper always sticks.* It is oiled and varnished after it is applied to the window. The oil makes it translucent and in drying it combines with the paste and makes a durable cement. As a substitute for sun shades or blinds it is perfect, and our experience is that it is more durable and better in every respect than cheap stained glass. During the past two years a number of new churches costing from $5,000 to $15,000 have used it.

We get many complimentary letters for which we are always grateful.

Rev. W. B. BARR, Grove City, Pa., writes: "*The paper looks splendid and gives very good satisfaction.*"

Rev. D. L. A. DETZER, Huff, Indiana, writes of our paper: "*I put it on myself, I am very, very much pleased.*"

Rev. D. C. PLAMUT, Bismark, Dak., writes: "*Your paper received and put on, it looks finely.*"

Rev. J. G. LIEST, Kansas City, Mo., writes: "*The paper you sent us is all right.*"

Dr. J. W. O. JENKINS, Greenland, N. H., writes: "*I think it equal or superior in offices to real stained glass.*"

Rev. J. K. CARTER, Del Rio, Texas, writes: "*I have put it on and am thoroughly pleased with it. It is a grand success.*"

Rev. F. W. NORTHCOTT, North Vernon, Indiana, writes: "*The paper gives entire satisfaction. It is beautiful and cheap.*"

In ordering, send rough drawing showing size, shape and number of panes of glass in each window; give sizes in figures, and make paper patterns of odd shapes.

We make many designs and many combinations of colors and give full directions for putting on.

PRICE, SIX CENTS PER SQUARE FOOT, SURFACE MEASURE OF WINDOW.

Samples of the paper will be sent for 50 cents, and if the size of window and shape of panes are given a suitable design and pattern will be made for a part of the window. No other orders filled for less than $1.00.

All orders must be accompanied with draft on New York or Post-Office Money Order on Philadelphia, or cash in registered letter covering the cost. The paper will be sent by mail. If ordered C. O. D. express charges will be added. Address

BENJAMIN D. PRICE & CO.,

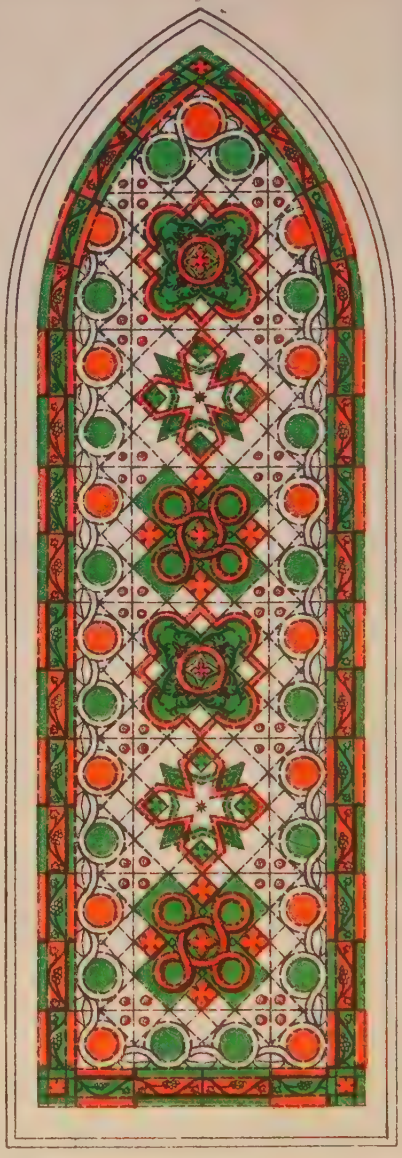
1026 Arch Street, Philadelphia, Pa.

PAPER IMITATION OF STAINED GLASS.

Equally adapted to large or small windows. Large or small panes of glass. 630 churches have used it.

The following churches, mostly Methodist, are taken at random from our books. Examine any that may be near you and compare with *cheap* stained glass in other churches.

Mobile,	Alabama.
Globe,	Arizona.
Pine Bluff,	Arkansas.
Siloam Springs,	"
Black Hawk,	California.
East Oakland,	"
Florence,	"
Grangerville,	"
Los Angeles,	"
Livermore,	"
National City,	"
Oakdale,	"
Ornville,	"
Pomona,	"
San Francisco,	"
Sonoma,	"
South Pueblo,	"
Fresno City,	"
New Haven,	Connecticut.
Tolland,	"
Washington Depot,	"
Brooking's,	Dakota.
Grand Forks,	"
Omaha,	"
Mandan,	"
Mount Vernon,	"
Watertown,	"
Wyoming,	Delaware.
Wilmington,	"
Imogene,	Illinois.
Ipava,	"
Iuka,	"
Medora,	"
Minonk,	"
Nashville,	"
Peking,	"
Bloomfield,	Indiana.
Galveston,	"
Greencastle,	"
Jamestown,	"
South Bend,	"
New Haven,	"
Sheridan,	"
Belmond,	Iowa.
Carson,	"
Corydon,	"
Clearfield,	"
Elwood,	"
Ridgeway,	"
Sidney,	"
Tama City,	"
Des Moines,	"
Keokuk,	"
Missouri Valley,	"
Pella,	"
Red Oak,	"
Van Horne,	"
West Branch,	"
Camden,	Kansas.
Eureka,	"
Louisville,	Kentucky.
Sharpsburg,	"
Camden,	Maine.
Hartland,	"
Madison,	"
Davidsville,	Maryland.
Federalsburg,	"
Rock Hall,	"
Elkton,	"
Hillsboro,	"
Miles City,	Montana.



West Portpoint,	Mass.
Otsego,	Michigan.
Lake,	"
Flushing,	"
Petrosky,	"
Allegan,	"
Owasso,	"
Hamilton Station,	Minnesota.
Fullerton,	Nebraska.
Blue Springs,	"
Wahoo,	"
Seward,	"
AtlanticCity,	New Jersey.
Clayton,	"
Carlstadt,	"
Evans Centre,	New York.
Mexico,	"
Buffalo,	"
Elmira,	"
Long Island City,	"
Fairfield,	"
Jefferson,	Ohio.
Utica,	"
Fultonham,	"
Tremont City,	"
West Toledo,	"
Zanesville,	"
Germantown,	"
New Lyme St.,	"
New Matamora,	"
Pierpont,	"
Mt. Sterling,	"
Marietta,	"
Ottawa,	"
Confluence,	Pennsylvania.
Dauphin,	"
Ennisville,	"
Greenwood,	"
Humboldt,	"
Lamb's Creek,	"
Luzerne,	"
Nesquehoming,	"
New Milford,	"
Sheakleyville,	"
Spragueville,	"
Woodbury,	"
Providence,	Rhode Island.
Florence,	South Carolina.
Murfreesboro,	Tennessee.
Nashville,	"
Chatata,	"
Austin,	Texas.
Georgetown,	"
Honey Grove,	"
Jefferson,	"
Salt Lake City,	Utah.
Manchester,	Virginia.
Chelsia,	"
Fairfax,	"
Mount Sidney,	"
Culpeper,	"
Martinsburg,	West Virginia.
Ellenborough,	"
Baraboo,	Wisconsin.
Albany,	"
Superior,	"
Plover,	"
Richland Centre,	"
Colfax,	Washington Terr.
Laramie City,	Wyoming Terr.
Evanston,	"

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Is a decided improvement over any which have preceded it. We have added to the variety of both churches and parsonages, and have improved the general appearance. It will, however, continue to be true that the buildings, when erected according to the plans, will look better than their pictures. The description of each in the catalogue will be found full enough to enable any desiring to build to select something suited to their wants and means. We sell plans to any purchaser on the terms stated in the catalogue.

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Address A. J. KYNETT, D.D., 1,026 Arch Street, Philadelphia, Pa.

OUR CHURCH EXTENSION SERVICE OF SONG, for churches and Sunday-schools, is just the right thing. It contains,

along with sixteen hymns and songs, with the music, a reading service of two pages concerning places of worship, beginning with "The Groves, God's first temples," and giving an epitome of the tabernacle and temple, and ending with the spiritual house, built upon the "foundation of the apostles and prophets." The hymns and songs are old and new, the last being an admirable revision of "*We're building two a day.*" The pages are bordered with appropriate texts of Scripture. The middle sheet presents the Church Extension map, showing the work for the year 1884, and indicating by red crosses the location of each of the 483 churches assisted during that period. Besides, the cover contains valuable statistical information and quotations from sayings of our deceased bishops. The whole provides most admirably for a Church Extension service in the congregation when the pastor shall present the cause, and for the Sunday-school of such pastors and superintendents as may desire to use it for this purpose. To avoid scattering them to no purpose, they will be furnished to those ordering them, at the rate of $2 per hundred. Pastors or superintendents advancing the price may reimburse themselves from the collection when taken, and forward the remainder. The small amount charged will scarcely cover the actual cost of printing. Let them be thoroughly tried.

TOO MUCH MONEY???

A New England brother writes us as follows:

I find that the idea has gone out, from whom I cannot say, that the Board of Church Extension has a well-filled treasury, and that, for a few years at least, it will not be disastrous to the Church at large if our funds are turned into other channels. From a somewhat extended conversation among the many hundreds of preachers who visited Martha's Vineyard last summer, I am satisfied that this is the prevailing idea among leading men of the Conferences. I wish to meet this sentiment and show its lack of foundation, and wish you would send me, at your earliest convenience, your Reports and such information as will help to the knowledge of the facts.

While attending the Centennial Methodist Conference at Baltimore, a delegate to that body, a leading layman of the West, who has given largely to Church Extension for years past, said to the Corresponding Secretary that he had been contem-

plating still larger offerings, but that soon after the General Conference he had heard that the Board of Church Extension had more money than it knew what to do with, and so he had been looking toward other benevolent causes as probably more needy than this.

This New England minister and western layman are probably but two of many hundreds, East and West, who have doubtless heard the same thing; and so we furnish through the MANUAL the facts which may serve to correct the unauthorized and mischievous statement.

Delegates and others at the last General Conference know that at one point in the proceedings the rumor was started and industriously circulated, though not by any officer of the Board, or member of the General Conference, that the Board of Church Extension had more money than it knew what to do with. The supposed fact was urged as an argument in favor of certain action in which a very busy party seemed to be especially interested. It is fair to presume that this party knew all the facts in the case, but it is certain that they were not all stated. A full statement would have spoiled the argument.

The facts which gave color to the misleading statement were published in the printed Report of the Board to the General Conference, and were these:

In the treasury a cash balance belonging in the general funds	$21,499 92
In the Loan Fund	83,094 78
Total	$104,594 70

This looks as if the Board might have more money than it knew what to do with. But the facts not stated nor intimated in giving currency to the rumor were:

1. That at that time grants had been made to 240 different churches, on conditions to be complied with, of

Donations to the amount of	$40,105
Loans to the amount of	53,675
Total	$93,780

To pay these would require, in addition to the balance in the

general funds, $18,605 08, and, with that amount provided by collections, would have left in the Loan Fund $29,419 78.

2. That the above date, when this large balance was shown, was immediately following the annual receipts from the fall Conferences, when the amount in the treasury is larger than at any other period of the year except, possibly, immediately following the sessions of the spring Conferences, and therefore gave no indication of the general run of the business.

3. That the large balance in hand November 1, 1883, belonged almost wholly in the Loan Fund, and was also subject to Life Annuity, and was not therefore available for the general purposes of the Board. When the General Conference was in session $70,000 of this balance was carried in interest-bearing securities, so as to provide as largely as possible for Annuities, and at the same time be convertible into cash within twenty-four hours when the money should be needed to pay loans already conditionally granted.

At the close of the last fiscal year, October 31, 1884, the balance in the treasury, including the $70,000 still carried at that time, as above, was reduced to $71,264 98; and grants had then been made to 194 churches, on conditions to be complied with, to the aggregate amount of $65,650. Since then the Board has converted a part of these securities, and has borrowed from time to time to pay grants. Our receipts during the winter have as usual been light, while the applications for aid have increased in number. We have received from November 1, 1884, to March 1, 1885:

On general account	$21,426 34
On Loan Fund account, including loans returned	24,874 77
Total	$46,301 11

And have paid out:

Donations to churches, etc	$35,957 32
Loans to churches	41,047 37
Total	$77,004 69

And we have on file, March 12, grants made, on conditions to be complied with, to 304 different churches:

Donations to the aggregate amount of.....	$42,375
Loans to the aggregate amount of.....	56,950
Total.....	$99,325

So that after converting all the securities in which funds were temporarily invested, and using the entire amount in the treasury, we shall need $58,763 59 additional to pay grants already promised. This is more than we can reasonably hope to receive from the spring Conferences.

Such are the facts at this time, without reference to the additional applications which come by almost every mail, with an almost absolute certainty that our collections from the spring Conferences will, largely through the influence of this wide-spread and damaging rumor, be reduced below those of last year, when a natural and healthful growth would have given us a good increase.

So far from our having more money than we know what to do with, we are having more applications than we can possibly provide for, and unless we can have the earnest and hearty co-operation of all our preachers and people we shall be compelled to call a halt when there should be an advance along the whole line.

A FEW FRAGMENTS.

KINGSTON DISTRICT—Holston Conference, Tenn.—L. B. Caldwell wrote us briefly in February:

> I have just completed my first round on my district, after traveling over 600 miles on horseback, and having preached 65 times. I am more than ever convinced of the great importance of church building, and may, hereafter, write you more fully on this subject. I wish to say now that there are ten towns—some of them large towns—on the Cincinnati Southern Railroad, which we must occupy this year to have the best opportunity of success.
>
> Did you receive a letter from me recently, asking concerning donation of $100, and loan of $200, for a church at D——? I wrote you at the request of the trustees, suggesting that with the above amount they would complete a good church free of debt other than your loan. The aid asked for in this case is greatly needed—indeed, it is imperatively necessary. Can you help them?

This does pretty well for a new presiding elder just out of a

professorship in a college. The letter referred to was not received, but we immediately sent blank form of application, with the needful instructions to the brethren at D——. We will doubtless hear from them in due time. What we can do for the ten towns referred to must depend on the collections to be taken in that and other Conferences during the year.

NIOBRARA VALLEY DISTRICT—West Nebraska Mission.—A recent letter from the presiding elder, Rev. George W. Martin, says:

I find, after traveling over my district for four months, that our people are losing good ground for want of church buildings. The territory of my district is developing very rapidly. The North-Western Railroad Company is extending its line to the Black Hills, along the north line of Nebraska, having secured control of the Sioux City and Pacific Road. In view of this fact there is an imperative demand for several new churches during the coming spring and summer. I find that the Presbyterian and Congregational Churches have their State Secretaries in this field pushing their work with great energy, and if we maintain our position, and do the work assigned us, we must be diligent and have generous aid from the Board of Church Extension.

Please send me your Catalogue of Plans, and such other documents as I need, to act intelligently.

This brief letter indicates the general development throughout the North-west. The present is our golden opportunity. We rejoice in the liberal things devised by other Churches, and in their success, but the field is large enough for all, and we should see that no other take our crown.

WABAUNSEE, KANSAS—Kansas Conference.—In December we furnished a donation of $250 and a loan of $250, to aid in building a new church at Wabaunsee, in accordance with our architectural plan No. 1 B, of size 28x45, the trustees having agreed to complete the church without debt other than our loan.

January 26, the pastor, Rev. P. T. Rhoads, reported results:

We have just dedicated our new church, and had the best dedication service I ever attended. The entire cost of the building was $1,527 55, and we have less than $100 of debt besides your loan. All local bills will be settled in a few days. At the dedication we provided by notes for your loan. So you see we are "out of the woods." Our church is a gem of beauty. On Sunday evening we raised $125 to buy an organ, and ordered it this morning. We are protracting the religious services with a fine prospect for revival. All hearts sing the doxology.

In the Sunday-school.—A New England Sunday-school superintendent writes us as follows:

For the past two years we have devoted one Sunday to the cause of Church Extension, giving notice of arrangement so to do on the Sunday previous. This year we requested you to furnish facts in regard to the workings of your Board, which were kindly sent, and duly represented to the school. Our collection this year amounted to $11 50—about double what it has been heretofore. It will come to your treasury along with the collection taken in the church.

One day in each year is observed as "Children's Day," and the collection is forwarded to the Board of Education to aid in educating young men and women for teachers, missionaries, etc., and it seems to me that we should also devote one day to the work of aiding to provide suitable places for holding Sunday-school and church services. If one half of the 21,000 Sunday-schools of our Church would give, annually, $10 each, it would be a great help in carrying on your work.

So we think. While Chaplain M'Cabe was Assistant Corresponding Secretary, he opened communication with hundreds of Sunday-school superintendents, and many replied, expressing their readiness to give one Sunday each year to Church Extension.

We have now prepared a Church Extension Service of Song, that will be admirably adapted for the use of Sunday-schools. We sent a copy of our first edition to our New England friend and asked his opinion. He replied:

"I have examined the Service of Song, and think that for a meeting devoted to Church Extension in the church or Sunday-school it would serve well to re-enforce the preacher's remarks. With a responsive service added, it would furnish a pleasant and profitable service for the Sunday-school."

Others made similar suggestions, and we have, accordingly, prepar. d a responsive service, and print it in the second edition of the Service of Song.

See notice of it elsewhere in this number of the Manual.

Tracts.—A new edition of our Church Extension and Loan Fund tracts is now ready for the use of pastors in giving information when taking collections and presenting claims of the Loan Fund.

A GENERAL VIEW OF CHURCH EXTENSION.*

BY A. J. KYNETT, D.D.

The department of Christian work to which this paper is devoted is known under various names among different bodies of Christian people, according to their circumstances, and the phase of the work upon which the emphasis is placed. Among the Wesleyans and Congregationalists, or Independents, of Great Britain, it is "Chapel Building." Only the Establishment has churches; dissenting Christian bodies have chapels.

According to Webster, a chapel is "a lesser or inferior place of worship, sometimes a part of or subordinate to another church; a place of worship not connected with a church; a meeting-house." This distinction between churches and chapels is suggestive of a relation into which the English Wesleyans, at least, glide with too great facility, and with which they are too nearly content. With the Scotch Presbyterians in both the Establishment and the Free Church of Scotland it is "Church and Manse Building," and the Free Church of Scotland, unlike the Wesleyans, is even more independent and self-reliant than the Establishment. With the Presbyterians of this country it is "Church Erection." With the Baptists it is "Church Edifice Department of Home Mission Work." With the Congregationalists it is "Church Building" as the chief work of "the American Congregational Union." In all these the emphasis is placed chiefly upon the structure—the church edifice. With the Methodists, and others distinguished for connectional unity, it is "Church Extension," and this latter phrase has come to be accepted as the generic title for this work among all the churches.

The phrase "Church Extension" is certainly most descriptive of the true nature of this work, though, as here employed, the word "church" has a complex meaning. As ordinarily

* This paper was prepared for a company of ministers of different churches, who requested its publication. Trusting that the general view given may be interesting to our own preachers and other readers of the MANUAL, and helpful to our own work, we give it place here.

used it represents an uncertain quantity. In its most comprehensive sense it includes the whole body of Christian believers, "the general assembly and church of the first-born which are written in heaven."

> "One family we dwell in Him,
> One church above, beneath,
> Though now divided by the stream,
> The narrow stream of death."

In a narrower sense it includes only the Church militant—the Church on earth. In a still narrower sense it includes only a section of that Church, "observing the same rites, and acknowledging the same ecclesiastical authority." And in a still narrower sense it applies to a single formally organized body of Christian believers, worshiping together in a single locality. In a still more restricted and figurative sense it is applied to the house in which they worship.

As used in this paper, in its broadest sense, it applies to the whole body of Christian believers, though as used by any one denomination it relates primarily to the ecclesiastical body concerning which it is employed—a Church of one faith and order; but it always includes allusion to the house of worship within which the church, the congregation of the faithful, is domiciled.

The word "extension," coupled with the word "church," rests chiefly upon the idea of the congregation, and the thought expressed is that of the "extension" or enlargement of the body of Christian believers—its growth outwardly from places where it is into places where it is not secured by providing houses of worship—the material conditions necessary to the growth of the body. It is the organized obedience of the Church to the divine command: "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation." It is the embodiment of the soul of the old centurion, still inspired by patriotism and philanthropy, marching on and building sacred places in which the people may hear God's holy word read and expounded. It is the real estate department of missionary work, and deals with incorporations, and conveyances, and title-deeds, and architectural plans, and all needful provis-

ions for the preaching of the Gospel, for organization, social meetings, and Sunday-school work. It is the department of engineering for the Lord's army of invasion.

The State Churches of the Old World have little room for such work. Their parish churches are provided by the government very much as our school-houses are in this country; and only "chapels of ease," and private places of worship remote from the parish church, afford scope for voluntary benevolence in connection with the work of church building.

The Roman Catholic Church includes this department with the work of their commissions and societies for the propagation of the faith, chief among which is *De Propaganda Fide*, at Rome, a congregation or commission of twenty-seven cardinals, established by Pope Gregory XV., June 22, 1622. Recently it has been deprived of much of its landed estate, and otherwise embarrassed in its work; but other voluntary associations in different countries have come to its aid during the present century, the oldest of which was founded in France in 1822, and has contributed as much as one million dollars in a single year. The wisdom and liberality with which this part of their work has been conducted, especially in the selection of important centers, and in wise prevision for the wants of the future, are worthy of our emulation in the better cause of Protestantism.

The first among Protestant Christians to enter upon this as a separate department of Christian work were

The Wesleyans of Great Britain. They were led into it, as others have been since, by the necessities of their circumstances. In their earlier history their people, being poor, were unable to contribute more than a small part of the cost of their chapel property, but out of their poverty gave enough to make the property security on which to borrow the balance needed. In this way large debts were accumulated, and in many cases the trustees found themselves unable to provide even for the accruing interest. Of course, they were soon involved in serious trouble, and the weaker were constrained to seek aid from the stronger. The evil soon grew to such magnitude that it arrested the attention of the Conference and of the

denomination generally. The extent to which their trust property was involved created anxiety and alarm. The danger of losing much of what they had checked the work of acquiring more. They came to feel that every department of work suffered with this. The household could be neither happy nor prosperous with the sheriff's hammer hanging over the homestead, and the homeless lost hope of home when they saw it could only be had with this hard struggle and peril of loss. The Conference gave the subject earnest consideration. The relief of embarrassed chapels was seen to be the work of many years, and beyond lay the work of aiding the weak and destitute so long as the Church should be true to its mission of preaching the Gospel to the poor. The result was, the organization of the "Wesleyan Chapel Committee," in 1818. The committee now consists of thirty ministers and thirty laymen, appointed by the Annual Conference and responsible to that body. This committee has general supervision of the entire work in Great Britain. It is divided into three departments, namely, provisions for revenue, building, and relief; and the work is carried forward by the donation of funds raised by annual collections and subscriptions, and by loans from a fund created for the purpose. For many years they have collected and disbursed by donations an average of $50,000 annually. The entire capital of their loan funds, used for erections and for relief, is a little over $456,000, of which about $50,000 are returned and reloaned every year, so that they use annually, by donations and loans, about $100,000 through this benevolent agency.

But the most remarkable work among the Wesleyans of Great Britain is that of the METROPOLITAN CHAPEL COMMITTEE for work in the city of London. This was organized in 1861 under the leadership of Rev. William Arthur, the objects being to promote the erection of commodious chapels in suitable situations in and around the metropolis, to assist in the enlargement of existing chapels, and to secure eligible sites in new localities. It was no part of the purpose to aid in the payment of old debts, but to institute an aggressive agency. One of the first things done was to prepare a map of the city showing the location of every Methodist chapel.

They were found to be in clusters, while whole sections of the city, with vast populations, were destitute. Some of these destitute portions were estimated to contain 70,000 people. They declared that nowhere else among the English-speaking populations of the British possessions, from Newfoundland to New Zealand, could 10,000 souls be found without a Methodist chapel, while in the heart of London were seven times that number with neither chapel nor school-room. It was estimated that not more than four per cent. of the population could find sittings in Methodist chapels. The facts were startling; yet more than three years passed away before the first $100,000, with which they proposed to begin the work, were secured. As the work progressed it grew in favor, and after about ten years, Sir Francis Lycett offered to give $250,000 toward the erection of fifty new chapels, if other Wesleyans would give as much more. His offer was accepted, and the $500,000 were soon placed at the disposal of the Committee.

When this work began, in 1861, the Wesleyans had about eighty chapels in the city, on obscure streets, furnishing on the average about 500 sittings each; and their membership numbered about 12,000, served by some 50 ministers. Under this remarkable movement sixty-five new chapels have been added, on prominent streets, each one of which will accommodate 1,000 hearers, and they have now a membership of nearly 25,000, served by 115 ministers. Up to the present time they have required that each new chapel built under the auspices of the Metropolitan Committee shall accommodate at least 1,000 hearers. They have recently modified this so as to permit the erection of cheaper chapels, requiring that at least 600 sittings shall be finally provided. Including with this their entire work in Great Britain, the Wesleyans are expending over $1,000,000 annually on chapel property. Rev. William Arthur, the founder of the great work in the metropolis, still lives to rejoice in its success, and to call his fellow-workmen to increased activity, that they may keep pace with the rapid growth of the city. Generous responses encourage further progress In November, 1884, Sir William M'Arthur invited a number of friends to his house, and himself offered

to give $10,000 a year for the next five years, on condition that a like sum should be raised by others in London. Several responses to his generous offer were made, and it is probable that ere this his proposition has been met. Certainly a work like this is full of suggestion and encouragement for all who would see the neglected populations of our great cities fellow-citizens with the saints, and of the household of God.

The earliest development of this work among the Scotch Presbyterians seems to have grown out of the disruption in 1843, resulting in the separation from the Established Church, and the organization of the Free Church of Scotland, under the leadership of Dr. Chalmers and others. The Established Church itself developed a "Home Mission Scheme," of which Church extension was a leading feature; and in the voluntary work of the Established Church over $50,000 were, for a season, expended annually. But the "Free Church of Scotland" gave fuller scope to the voluntary principle; and, as the success of the movement depended on it, and they were "zealously affected in a good cause," a great work was accomplished. According to some authorities, within thirty years from the organization of the Free Church, more than $50,000,000 were raised and expended in church work; and, taking all departments together, they raised annually for many years over $2,500,000, about one tenth of which was expended in the building of churches and manses or parsonages. In 1878 they entered with spirit upon an effort to raise for this purpose $500,000, and the greater part of the amount was subscribed within a few months. As nearly as can be ascertained from the sources of information within reach, the amount raised annually at present, as a benevolent fund for the aid of feeble congregations in securing churches and parsonages, will fall a little below $10,000.

For more than a quarter of a century the CONGREGATIONALISTS IN ENGLAND have been engaged in similar work, and are prosecuting it with commendable zeal. Their plans are similar to those of the Wesleyans, and they have aided in all about 500 chapels. They collect and disburse between $30,000 and $40,000 annually, and are planning for enlargement of their work, especially in the city of London.

While the Methodists led in this department of work in England, the PRESBYTERIANS were first to enter upon it in this country. It was included as a department of home mission work in 1844. Its importance and value so grew upon the denomination, and the peculiarities of the work so developed, that ten years after the General Assembly separated it from the home mission work and gave it a distinct management under the direction of a Board of nine members, four ministers and five elders, appointed by the General Assembly, and known as the "Trustees of the Church Erection Fund of the General Assembly of the Presbyterian Church of the United States of America." The place of business was established in New York city, and an act of incorporation was granted by the Legislature of that State March 31, 1855. The plan was amended and matured still further by the General Assembly in 1866, and under it, as then revised, the work was carried forward until the union of the two bodies, old and new school, was so happily consummated in 1869. The new school body had a similar Board located in the city of St. Louis, where its affairs were administered until the union was consummated. All the funds and business of the old Boards were transferred to the new, which is now composed of twenty-one members, ten ministers and eleven elders, and known as "The Board of Church Erection," one third of whom are appointed at each session of the General Assembly. The Board elects its own officers, including the Corresponding Secretary, who is the executive officer charged with the administration of its affairs. The general plans of the old Boards, with slight modifications suggested by experience and requisite to unity, were adopted by the new, and their work has flowed together in the united Church as smoothly as the confluent streams of two great rivers. The organization is compact and strong, and is under the immediate control of the General Assembly. Its methods are well adjusted to a wise and economical use of the funds committed to its care. The funds are derived from collections in churches, individual contributions, interest on Permanent Fund and Memorial Fund. The receipts of the Board the first year after the reunion were larger than those of both for the year immediately preceding, and above the average

for the entire period since, being nearly $160,000; while the receipts for the last year were, in round numbers, $135,000. The average annual receipts and disbursements for the whole period since the reunion will vary but little from $120,000, and the number of churches aided will average about 200 annually. More than half of all the Presbyterian churches erected in the last twenty-five years have received aid from this Board.

Our Congregational Brethren do this work through the "American Congregational Union," organized and incorporated in New York in 1853. The original object of the Union was "to promote, by general correspondence, by giving and obtaining general information, and other friendly offices, the interests of Congregational churches, and to aid such as are feeble but promising in erecting houses of worship." It would seem that the original design was to supply much-needed means of communication among churches which, by a fundamental principle of their ecclesiastical polity, were without connectional ties; and to bring parishless pastors and pastorless parishes into communication, as well as to open and supply new fields. The aid of Congregational churches in erecting houses of worship, though a secondary object, soon became the chief work of the Union, and but for legal difficulties arising out of bequests, trusts, etc., it is probable that a proposition to change the name to "The American Congregational Church Building Society" would, after twenty years' experience, have been adopted. As early as January, 1857, the trustees resolved "that it be the policy of the American Congregational Union to collect and disburse money to aid in building houses of worship for Congregational churches." The records show that the first appropriations for church building were made in April, 1857, and the "Manual" of 1878 tells us that "from that time onward to the meeting of the Congregational Council in Boston in 1865, the claims of this work were urged on the churches, and a slow but steady progress was made in awakening an interest in it. By the Boston council a new era of activity in relation to this in common with other benevolent societies was inaugurated. By the recommendation of that body a vigorous effort was made, to which the

papers of the denomination lent their hearty and efficient aid, to raise a large amount of money for church building. As the result of this special effort, contributions were secured in 1866 from 1,495 Congregational churches to the aggregate amount of $123,216, the largest sum ever contributed to the treasury in any one year. The Council gave its hearty approval to the movement, and recommended that liberal offerings should be made by the churches annually, and the hope was indulged that at least $100,000 would be contributed thereafter yearly, in the belief that that amount could be advantageously expended in aid of church building. This hope was doomed to disappointment, for the next year more than two thirds of the contributing churches fell off, and the receipts of the Union from all sources went down to less than $33,000. Nor was this a temporary decline, for the year following the amount went still lower—to $30,100. From this point they rallied until, in 1872, the receipts were $77,733. Then again came a period of decline until, in 1879, the lowest point was reached for the whole period since the close of the war, the amount being $23,509. The Boston office of the Union, which had been open for some years past, was now closed, and the entire work administered from the New York office. The receipts of the Union again increased until, in 1883, including a bequest of $20,000, they exceeded for the first time since 1866 $100,000.

Prior to the organization of the Union in 1853, there were two funds devoted to the aid of Congregational churches, known as "The Albany Fund," and "The Forefather's Fund," the two together amounting to $74,000. With the large fluctuations above indicated the receipts of the Union for the whole period of thirty years have averaged $34,330 per annum, and the number of churches aided a little over one for every thousand dollars, the larger number during the later period; for after years of experience the Union was led to adopt the rule to give no church over $500, and that only in payment of last bills, so as to prevent churches aided by the Union becoming involved in debt.

At this time the Corresponding Secretary, Rev. L. H. Cobb, D.D., with the aid of Rev. William M. Taylor, D.D.,

of the Broadway Tabernacle, New York, is engaged in raising a special fund to aid in the erection of parsonages, and over $20,000 have been secured for this purpose. The plan is to make average donations of $250 to secure suitable homes for Congregational pastors, and thereby facilitate settlements over churches which would otherwise encounter difficulty for the want of such accommodations. It is believed that this work will command general favor, and prove of great value, especially to the weaker churches. Certainly, with this addition to the work of the Union, its resources are increasing rapidly.

The American Baptist Home Mission Society was organized in New York in 1833. But little attention was given to the work of church building during its earlier history. The necessity for a separate department of church erection gradually became apparent, and about the year 1868 the plans for creating such department were adopted, and Rev. Dr. E. E. L. Taylor was put in charge of the department. The report for 1871 contains this clause: "Although this is but the third annual report of the Board on the church edifice fund, as a distinct department of the 'Home Mission' work, we can assure the Society that no part of its operations has, in so short a time, taken a deeper hold of the hearts of the more intelligent membership, or yielded more abundant or satisfactory return; the practical character of the enterprise especially commends itself to the approbation of our far-seeing men of business." The plan was to raise $500,000 with which to aid churches by loans bearing interest at *seven per cent.* per annum semi-annually—never more, never less—the interest to be added to the principal until it should reach the aggregate of $1,000,000. They proposed to find ten men who would give $25,000 each, thereby providing half the amount contemplated, and raise the remainder in smaller subscriptions. Seven of the ten subscribers were secured within five years, and a few smaller subscriptions were added, when in August, 1874, the efficient secretary, Dr. Taylor, was called from labor to rest. This appears to have put a serious check upon this department of the work of the Society, and no special effort has since been made to carry out the original design. At the

time of Dr. Taylor's death a little more than half of the $500,000 originally proposed was secured, and for a few years some additions from interest collected were made, but for some reason the Society seems to have become discouraged with the plan. Probably the difficulty of collecting loans and interest was found to be much greater than was anticipated. The necessity for a benevolent fund from which donations could be made was very manifest. It would seem such fund might have been created without interfering with the original plan for a Loan Fund; but in 1880 the Society directed the Board of Managers to ascertain what change, if any, could be made in the administration of the established Loan Fund. The questions involved were submitted to able legal advisers, who rendered the opinion, undoubtedly correct, that neither the Society nor the Legislature could alter the terms of the original agreement without the consent of the several donors to the fund. The Board conferred with surviving contributors to the Loan Fund, obtaining the consent of several to transfer their gifts to the Benevolent Fund, which they proceeded to establish. The receipts of contributions to the Benevolent Fund gradually increased, and the report for 1883 shows over $30,000, and that of 1884 over $40,000, available for gifts to churches, and over one half of the Loan Fund created by Dr. Taylor appears to have been transferred by consent of contributors to the Benevolent Fund. If both departments could have been carried forward side by side, larger results might have been reached. At the time of Dr. Taylor's death leading men expressed their approval of the enterprise in the strongest terms. One said: "That $500,000 fund for church edifice purposes is the grandest enterprise of our denomination. It will put shelter over 200,000 Baptists, and puts us forward a century." Another said: "I consider this plan to help church edifices the best that could be devised. It combines the wisdom of business men with the elements of missionary success." Another, one of their oldest missionaries to Burmah, contributed over $2,000 to the fund, and accompanied his first remittance of $1,000 with the following suggestive statement: "I fully believe that $1,000 so expended in America at the present time will be four times as useful as it would be if expended

on heathen ground. The little churches among the heathen will hereafter reap the benefit as well as those for whom it is more directly given." With such indorsement this Loan Fund might have been far on the way toward the $1,000,000, and while it would have been difficult to collect outstanding loans, and in some cases the Society might have been compelled to resort to legal measures, the effect of requiring churches to be faithful to their financial obligation would have been favorable to their influence in business communities.

Church extension in the METHODIST EPISCOPAL CHURCH was organized by direction of the General Conference held in Philadelphia in May, 1864. The form of organization was determined by the General Conference and was modeled after that of the Missionary Society of the Church. A committee was appointed by that General Conference to complete the organization, and a Board of Managers was appointed Jan. 3, 1865, and an act of incorporation procured from the Legislature of Pennsylvania approved March 13 following. The Bishops of the Church at their next ensuing semi-annual meeting in July appointed Rev. S. Y. Monroe, D.D., of New Jersey, as the first Corresponding Secretary, and the organization was thereby completed. It was at first in the form of a society, the managers of which were elected at the annual meetings held in Philadelphia in November of each year. The nominations being made from time to time by a committee of the old managers, it was practically a close corporation; but the entire Board was liable to be changed at any annual meeting, and in case of controversy the peril incident to such change might be very serious. The methods adopted were substantially the same as those used in our missionary work; but a system that worked well in providing for the support of missionaries, where the questions involved were few and simple, would not meet the numerous and complex questions connected with real estate transactions and church building. The plans projected for the work of the first and second years proved to be on too large a scale. The hope indulged that a good proportion of the liberality developed during the war in the work of the Sanitary and Christian Commissions might be turned into channels like this, when the war was over, was disappointed,

and the spring of 1867 brought serious embarrassment to the new Society, in the midst of which its able and eloquent Corresponding Secretary fell at his post. The writer of this paper was appointed his successor, and entered upon his duties in July, 1867, and soon learned that important changes were imperatively necessary to the successful prosecution of this work. Some were made in pursuance of his recommendation by the General Conference of May, 1868, and still more important ones by the General Conference of 1872, when the incorporation was changed in name and character from that of a *Society* to a *Board of Trustees*, acting for the whole Church.

As present constituted the management of our Church Extension work is in three departments:

1. The Board of Church Extension, consisting of 32 ministers and 32 laymen, elected every four years by the General Conference.

2. Within each Annual Conference a Conference Board of Church Extension, composed of less numbers, elected by the Annual Conference on the nomination of the presiding Bishop.

3. The General Committee of Church Extension, composed of the Bishops of the Church, the officers of the Board, thirteen members from the thirteen General Conference districts, embracing the whole country, elected by the General Conference, and thirteen members from the Board in Philadelphia, chosen by the Board from its own members.

The General Committee represents the whole Church, meets annually in November in Philadelphia, and determines how much the several Conferences shall be asked to raise by collections, how much may be granted within each on application made as the law of the Church provides, and how much may be appropriated to missions outside of Conferences, to current expenses, etc. It also has a general advisory supervision of the work of the Board. Each Conference Board is auxiliary to the parent Board, and under its direction has charge of the work within the Conference. It is to aid in both collecting the amounts asked, and disbursing the amounts authorized, each application from churches needing aid being first submitted to this Conference Board.

The parent Board, elected by the General Conference, is the

legal incorporation, sustaining the relation of trustees to the Church at large. It has supervision of the entire work under the rules and regulations prescribed for its government.

The Corresponding Secretary is the executive officer of the Board elected by the General Conference, and is charged with all the executive duties of the corporation.

The revenues are derived from collections in the several churches, personal contributions, bequests, etc., and the funds are divided into two general departments—the General Fund and Loan Fund. The former, derived from collections, etc., not directed to the Loan Fund, is available for donations to churches and the general purposes of the Board; the latter, derived from special subscriptions, bequests, and contributions sometimes subject to life annuity, directed to the Loan Fund, is available only for loans to churches.

Appropriations to churches—both donations and loans—are made on written application of the trustees of organized churches, setting forth all the facts requiring consideration, which applications should be approved by the pastor and presiding elder, and by the Conference Board of Church Extension.

In missions outside of Conferences where churches are not organized, applications may be made by the missionary and his associates direct to the parent Board, and the title to the property may in such cases vest in the Board of Church Extension until the church can be duly constituted.

In nearly all cases the Board has been led by experience to require that the people immediately interested shall furnish the remainder needed to accomplish the work proposed.

With but slight and temporary interruptions, occasioned by financial depressions in the general business of the country, this cause has grown steadily and healthfully, enlisting the Church more generally, and increasing its revenues and work. The larger co-operation of the churches is indicated by the following facts: In 1876 there were 82 Conferences and 9,234 pastoral charges. Of these 1,318 reported collections of $10 and over; 4,625 reported less than $10, and 3,291 made no report. The aggregate of the collections thus reported was then $56,851 59. In 1883 there

were 99 Conference and 10,364 pastoral charges. Of these 2,476 reported collections of $10 and over, 5,929 reported less sums, and 1,959 made no report; and the aggregate collections so reported amounted to $108,433 56; showing an increase in the number of pastorates contributing of 2,462, and of the amount contributed of $51,581 97, while the number of non-contributing pastorates was diminished by 1,332.

Dividing into periods of four years, the intervals at which reports were made to the General Conference, *the average per annum* of receipts and churches aided is as follows:

PERIOD.	General Fund.	Loan Fund.	Loans Returned.	Totals.	Churches Aided.
2 years, to Jan. 1, 1868..	$46,250	.....	.....	$46,250	50
4 years, to Jan. 1, 1872..	67,840	$27,482	$3,070	98,392	100
4 years, to Jan. 1, 1876..	84,400	34,300	11,455	130,155	275
4 years, to Jan. 1, 1880..	80,015	19,875	22,885	122,775	270
4 years, to Oct. 31, 1883.	121,020	45,250	38,290	204,560	420
1 yr., end'g Oct. 31, 1884.	151,577 46	37,107 91	34,404 64	223,090 01	483

The Moravian, Evangelical, Lutheran, and Protestant Episcopal Churches, and the Methodist Episcopal Church, South, have more recently entered upon this work. In each, however, it is as yet imperfectly developed.

The plan of the PROTESTANT EPISCOPAL CHURCH is to raise $1,000,000, the principal of which is to be permanently invested and the interest alone used by donations for Church extension.

In the METHODIST EPISCOPAL CHURCH, SOUTH, this work was organized by the General Conference of 1882 under plans similar to those of the Methodist Episcopal Church, and Rev. David Morton, D.D., of Louisville, Ky., was placed in charge as Corresponding Secretary. The Church South gave this work special recognition during the Centennial Year of Methodism, putting forth an effort to create a loan fund of $500,000 to be used by loans for Church Extension purposes, but less than $100,000 has thus far been reported.

The necessity of churches and homes for ministers and missionaries to the permanence and prosperity of every department of Christian labor is so manifest that no organized body of Christian workers could at any time overlook it, and in the

aggressive work of all Churches it has claimed more or less attention. If not organized under a separate management, it has constituted a part of the general missionary work. The advantages of separate organization and methods for its prosecution come out of the many questions peculiar to this work which are not involved in the simple support of preachers and teachers. Such are the legal incorporation of local churches in such form as to give them corporate existence before the law, or the qualities of personality, and at the same time preserve their relations to the ecclesiastical body of which they are a part; the legal tenure of property in which the rights of the local church and of the denomination shall both be protected; the location of points to be occupied with reference to the general movements of the whole Church, as well as to the convenience of the people immediately concerned; the provision of houses of worship adapted to social meetings and Sunday-school work as well as to public worship, and providing the general requisites for convenience and health, such as proper provisions for heat and ventilation; and furnishing homes of convenience and comfort for ministers and missionaries. The great variety in the circumstances of the people in city and country, in different latitudes, and the diversity of laws in the various States and Territories increase the complexity and difficulty of the work, and suggest a considerable enlargement of the plans of operation in order to increased efficiency.

In all the Churches the seeming remoteness of this work from the spiritual activities of the Church has hindered its development, but it is evidently commending itself more and more every year to the business sagacity of the wise and generous of all denominations. The relations of the material provisions sought through this department to permanency and spiritual life and power, are coming to be more clearly discerned. Substantial foundations in these outward and visible things are clearly necessary to the successful prosecution of the higher and more spiritual work of the Church, and the indications are every-where apparent that Church Extension is destined at no distant day to assume a position of importance in the work of the Church hitherto unknown.

FREEDMAN'S AID SOCIETY.

DIRECTORY.

CORPORATE NAME: "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH."

OFFICE: METHODIST BOOK CONCERN, 190 WEST FOURTH STREET, CINCINNATI, OHIO.

WORK: THE MENTAL AND MORAL ELEVATION OF FREEDMEN AND OTHERS IN THE SOUTH.

Bequests of Money and Devises of Land: In giving money or devising lands by will or otherwise to the Society, let one of the following forms be used:

Form of Will in giving Money.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of the State of Ohio, the sum of

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and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

Form of a Devise of Land to said Board.

I give and bequeath to "THE FREEDMEN'S AID SOCIETY OF THE METHODIST EPISCOPAL CHURCH," a corporation under the laws of Ohio, the following land and premises, that is to say:

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to have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

ANNUITIES: Many persons have money which they desire to appropriate to benevolent work, who need the income of it while they live. This Society will cheerfully receive such funds, and insure the payment of an annual income during the life of the donor, amounting to a legal interest. In this way an income is made sure during life, and at death the gift goes without diversion, as the donor desired.

A WORD TO PASTORS: Our pastors are earnestly requested to present the claims of this Society to persons in their congregations who may consult them, or to whom they may feel free to speak on the subject of disposing of their money or property for benevolent purposes.

REPORTS, TRACTS, ETC.: Any pastor or friend desiring reports, tracts, etc., giving information on the work of the Society, will be supplied free of cost on application to the office.

THE CORRESPONDING SECRETARY, *Rev. R. S. Rust, D.D.*, has charge of the correspondence and business of the Board of Managers. Communications should be addressed to him, at No. 190 West Fourth Street, Cincinnati, Ohio.

ASSISTANT CORRESPONDING SECRETARY, *Rev. J. C. Hartzell, D.D.* His address is No. 190 West Fourth Street, Cincinnati, Ohio.

TREASURER, *Rev. Earl Cranston, D.D.*, address, Methodist Book Concern, Cincinnati, O.

ASSISTANT TREASURER, *J. M. Phillips, Esq.*, address, Methodist Book Concern, 805 Broadway, New York.

OUR FREEDMEN'S AID CAUSE.

THE Freedmen's Aid Society must have a large increase in its annual income, or be seriously embarrassed in its work of Christian education in the South. The work of this Society is to educate ministers and teachers, and to develop training and industrial schools. To do this successfully requires instructors of experience and ability, and commodious and well-furnished buildings. The expenses of these, necessarily large at first, must increase in proportion to the growth of the work.

The Society has become involved in a debt because the money contributed for the erection of buildings for several years past has been less than their cost; and these buildings were imperatively demanded for the accommodation of students. In current educational work an increased amount has been expended each succeeding year, and still each year, after the most rigid economy in the matter of teachers' salaries and other expenses, we have been embarrassed because compelled to refuse additional teachers and facilities where they were greatly needed.

The statistics show that out of 10,387 pastoral charges 2,351, or a little more than twenty per cent., gave nothing last year. A good share of these blanks is no doubt in mission fields where but little could be expected. Still, of this number there must be hundreds of charges where, had the pastor presented the cause, something would have been given. But the most serious showing of the statistics is the large number of collections which are so small as to make it quite sure that the congregation had not been given a chance to contribute directly to this cause. Perhaps the pastor gave something to fill the blank, or put in a trifle from an omnibus collection. We appeal to the many pastors who always give this cause its proper share of sympathy and attention to continue in well-doing; and to the large number who as yet have not given the work of this Society that earnest and intelligent presentation to their people which it merits, we do more especially appeal. We assure you that a careful study of the facts will show that no phase of benevolent Church work is more intimately related to the well-being of the Church and to our Christian civilization in America than this southern educational mission.

In view of the necessities of the field and its wants the coming year, the Society has estimated that $150,000 will be needed. Will not every pastor see that his congregation contributes at least its apportionment? In the older Conferences a fair average per member will be 10 cents. We trust that many congregations will give even more, and we are sure that scarcely one would do less if the greatness and importance of this work were understood. Dear pastors, we earnestly appeal to you as co-laborers with us in the sublime work of furnishing ministers and teachers to our needy people of the South. Their claims upon us for help no one can question; their cry reaches us out of the depth of a sad destitution for which they are not responsible.

J. M. WALDEN, President; R. S. RUST, Corresponding Secretary; J. C. HARTZELL, Assistant Secretary; EARL CRANSTON, Treasurer.

BALTIMORE CONFERENCE.

Total for Freedmen's Aid Society:

Baltimore District	$445 00
E. Baltimore "	407 00
W. Baltimore "	370 50
Washington "	354 00
Cumberland "	129 72
Total	$1,706 22

There is no doubt in our mind as to the important and growing usefulness of the collection for the Freedmen's Aid Society. In addition to vast interests which are touched and served by this Society, without the bounds of our Conference, in the southern portion of our work, where both white and colored are aided, the Baltimore Conference has an argument, able and imposing, in behalf of this Society, in the fact that within its own borders is an institution—the Centenary Biblical Institute, whose management challenges our admiration, and whose necessities appeal to our liberality—which receives our collection. During the current year 151 regular students have been enrolled, besides 36 night students, 9 who take special studies on Saturdays, and 18 in the Normal Depart-

ment, making 214 in all. We recommend to the Conference that special attention be given to the Freedmen's Aid collection, on account of its going to the support of this institution.

AN HONEST VERDICT.

BY GEORGE W. CABLE.

What need to say more? The question is answered. Is the freedman a free man? No. We have considered his position in a land whence nothing can, and no man has a shadow of right to, drive him, and where he is multiplying as only oppression can multiply a people. We have carefully analyzed his relations to the finer and prouder race, with which he shares the ownership and citizenship of a region large enough for ten times the number of both. Without accepting one word of his testimony, we have shown that the laws made for his protection against the habits of suspicion and oppression in his late master are being constantly set aside, not for their defects, but for such merit as they possess. We have shown that the very natural source of these oppressions is the surviving sentiments of an extinct and now universally execrated institution; sentiments which no intelligent or moral people should harbor a moment after the admission that slavery was a moral mistake. We have shown the outrageousness of these tyrannies in some of their workings, and how distinctly they antagonize every state and national interest involved in the elevation of the colored race. Is it not well to have done so? For, I say again, the question has reached a moment of special importance. The South stands on her honor before the clean equities of the issue. It is no longer whether constitutional amendments, but whether the eternal principles of justice, are violated. And the answer must—it shall—come from the South. And it shall be practical. It will not cost much. We have had a strange experience; the withholding of simple rights has cost us much blood; such concessions of them as we have made have never yet cost a drop. The answer is coming. Is politics in the way? Then let it clear the track or get run over, just as it prefers. But, as I have said over and over to my brethren in the South, I take upon me to say again here, that there is a moral and intellectual intelli-

gence there which is not going to be much longer beguiled out of its moral right of way by questions of political punctilio, but will seek that plane of universal justice and equity which it is every people's duty before God to seek, not along the line of politics—God forbid !—but across it and across it and across it as many times as it may lie across the path, until the whole people of every once slave-holding State can stand up as one man, saying, "Is the freedman a free man?" and the whole world shall answer, "Yes."

WORK TO BE DONE.

BY BISHOP W. F. MALLALIEU.

"More! more!! more!!! Yet more, O my God, yet more!" These are the words that came from the lips of a dreamer as he restlessly tossed upon his pallet on the far-distant shores of China. He was not of our Church, not of our faith, not a Protestant, and yet he was filled with an enthusiasm that carried him to the ends of the earth. He, the Jesuit Xavier, was dreaming of the unnumbered, if not numberless, millions of the greatest empire of earth. He saw the cities crowded with densest population, and knew that outside of his own observation there were other cities greater than those he had beheld, and that still beyond these there were vast multitudes of people who were outside the reach of any Christian influence; and a burden that he could not bear, a burden proportioned to the multiplying millions that rose up to his thought, compelled him to cry out in his troubled sleep. It would be presumption to claim the possession of the enthusiasm, the consecration, the faith after its kind, the daring of the man whose name I have already written, but yet sometimes as the uncared-for multitudes of this great South-west come up before my waking or sleeping eyes, these words of agonizing desire seem to be the most fitting expression for the feelings of my burdened soul.

Millions upon millions in this land of ours cannot read and write. They have reached adult years, and yet, if the salvation of their immortal souls depended upon it, they could not read; no, they could not spell out toilsomely, letter by letter, the name of Jesus. And this a Christian land! Yes, it is so

called, but it is so only in name. If it were really Christian it would involve a greater revolution, a greater change, than has ever yet transpired in the nation's eventful history.

Ignorance and poverty are twin sisters, haggard and deformed, and bear the taint of disease and death wherever they are found. Some way in the mercy of God must be found to banish them from the homes of this fair land of the shining sun. Our own Church, in the twenty years just past, has done magnificently in comparison with what others have done; but, ah me! how much less than we might have done! Could the Freedmen's Aid Society have had double what it has received, it could have done five times the amount of good already accomplished; could it have had ten times the amount received it could have multiplied its blessings a hundred-fold. This society ought to be the pride and joy of every philanthropic, patriotic Methodist heart. Why not pour into its treasury offerings worthy of the cause? Why not do it now?

Look at the South-west, for it is for this section that I especially plead. See the vast area of Texas, Louisiana, Mississippi, and Arkansas. These States have a future; they are rich in resources of climate, soil, location, and in mineral and forest productions. They must increase in population; but now they need help; now they need every thing; now they need facilities for educating the youth. In the dozen or more schools planted by our Methodism in this wide region much has been done. The work has but just begun. This is not a foreign land; these people are not heathen. They are our own fellow-citizens; we all speak one language. They are a part of a homogeneous whole. But they need the Gospel; they need it in its purity and power; they need the Gospel according to Methodism; but they also need education, and our Church ought to help them to secure it. Men to do the work can readily be obtained; women brave and true are ready to enter the field. There is but one thing lacking, and that is the money to buy lands for sites where schools may be established; money to erect buildings; money to pay teachers; money for endowments. Where are the men and women who will supply this need? Would that He who owns all the

silver and gold, and all the cattle on all hills, would turn some eyes that have seen the suffering Christ upon the cross, and have so learned the way of self-sacrifice, to these lines, and cause a tender, sympathetic soul to linger over them, till the resolution shall be formed to bless with generous benefactions the much-neglected work of education in the great South-west!

God swings wide open the door of opportunity. Who will enter? Who will walk with Christ in toil and self-sacrifice? Who will share with him in an eternal coronation?

HOW TO DO IT.

If the Bishops of the Methodist Episcopal Church, presiding elders, effective traveling preachers, and local preachers would take this holy cause of the Freedmen to their hearts, to their closets, and to their pulpits, the Church would respond in far more than the amount we need. If each effective traveling preacher in the connection would faithfully present the claims of this cause to his people there is not a doubt but that the amount needed to sustain our work would be raised. If every member to whom God has committed the trust of wealth would consecrate a portion of it according to the claims and the promises of this good cause, the Freedmen's Aid Society would be able to do tenfold the amount of good it is now doing.

Men, brethren, and fathers! What say you? Shall these seven millions of Freedmen who look to the old Methodist Episcopal Church for help in their time of great need receive it at your hands? Now is the golden moment! Let it be improved at once and fully, and future generations and a coming eternity shall approve your wisdom.

BOARD OF EDUCATION.

DIRECTORY AND EXPLANATIONS.

CORPORATE NAME: The Board of Education of the Methodist Episcopal Church.

OFFICE: 805 Broadway, N. Y., adjoining the offices of Book Agents, Editors, and Bishops.

Charter, Organization, etc.—See Tract No. 5, Society Series, which is furnished gratuitously to all applicants. See also Discipline, ¶ 262, §§ 5, 6, 7, also ¶ 558.

The Annual Meeting of the Board is held in New York in the month of November.

Officers—*President*, Bishop Harris; *Recording Secretary*, J. W. Lindsay; *Treasurer*, O. Hoyt; *Corresponding Secretary*, D. P. Kidder.

The Corresponding Secretary has charge of all the correspondence and executive business of the Board. His official address is 805 Broadway, New York.

The Treasurer, Hon. Oliver Hoyt, receives from the Corresponding Secretary and the several Book Agents all remittances, and holds all funds of the Board, subject to the approval of the Finance Committee.

N. B.—As the Treasurer's counting-house is in another part of the city, it is for his convenience to have the details of accounts kept at the office of the Corresponding Secretary.

The Available Funds of the Board are the proceeds, (1) of the General Educational Fund of the Church; (2) of the Children's Fund, both supplemented by annual collections made in the churches, and specially by those of Children's Day; also by special donations.

The Disbursements are made in loans to candidates for the ministry or missionary work, to aid them in securing a thorough education. Preference is always given to grown-up Sunday-school scholars, and also to Conferences that send their educational collections to the Board.

To secure Loans application must be made in a form prescribed by the Board, and furnished to all who desire it. The demand for loans from worthy applicants is at this time very great and very urgent. In nearly all parts of the country there are promising youths of both sexes anxious to devote their lives to Christian work, but who are unable to secure the advantages of our schools without a little help. Help furnished, in the form of loans, encourages their self-respect, stimulates their efforts, enables them to accomplish their object, and, as a rule, returns in due time to aid others. Hence the claims of the Board for co-operation on the part of those who desire to do good are very great.

The Plan of the Church is to give all, even the children of the Sunday-school, an opportunity to co-operate in promoting and securing a higher education. In this manner, the attention of the young is roused to their own responsibilities and privileges, and many are started in a career of self-development who otherwise would not think a thorough education possible. Nine tenths of all who are now receiving aid from the funds of the Board are grown-up Sunday-school scholars. The children of the present day and of the future will receive similar aid in their turn.

Donations and Legacies are solicited for these objects. Persons making devises of real estate to the Board by will are requested to observe the following form:

I give and devise to "The Board of Education of the Methodist Episcopal Church," incorporated by the Legislature of the State of New York, the following lands and premises, that is to say:..... To have and to hold the same, with the appurtenances, to the said Board, its successors and assigns forever.

Bequests of money should be appropriately varied.

Persons making Bequests or Devises to the Board, or knowing that they have been made, are requested to notify the Corresponding Secretary, at No. 805 Broadway, New York, and, if practicable, to inclose a copy of the clause in the will, that the wishes of the testator may be fully known.

OUR EDUCATIONAL SYSTEM.

It is only of late that the educational system of the Methodist Episcopal Church can be said to have been completed in plan and organization. Like many other features of our Church economy, it has been the subject of gradual growth and providential development. But now at the opening of our second century it is found in a condition of completeness and efficiency which entitles it to general admiration and the most liberal support. Regarded as a whole, it may be said to embrace the following items or integral parts:

1. The family, in which all Christian parents should be teachers of piety and intelligence, both by precept and example.

2. The Sunday-school, in which all children and youth should be enrolled for systematic biblical and religious instruction.

3. The public school, in which the elements of general knowledge are taught under provisions of the government.

4. The Church lyceum, in which pastors and Church members are called upon to encourage the youth of their congregations and communities in home culture and study.

5. Classical seminaries and academies, in which the rudiments of higher education are taught.

6. Colleges and universities, in which full courses of liberal study are pursued.

7. Professional schools, in which graduation in law, medicine, and theology is provided for. The greater number of these institutions are schools of theology designed especially for the education and training of young men for the Christian ministry and missionary work.

It is only at this point that the full value can be perceived of the last and crowning feature of the system, namely:

8. The Board of Education. This is a general agency of the whole Church, having a common relation to all the institutions and classes of institutions named above. It comprehends them all in its range of influence and patronage, and is designed to unify the work of all into that of a common system and a grand result.

One of its special functions is to encourage needy Christian

youth of the right type to make their way from the family and the Sunday-school to the classical seminary, the college, the university, and the theological school. This is done by means of the Children's Educational Fund, for which offerings are solicited from every church and Sunday-school once each year, namely, in connection with Children's Day on or near the second Sunday of June.

In preparation for the proper observance and results of the annual Children's Day, members of the Committee on Education appointed in every charge have important responsibilities in the way of making wise and timely preparations, including a diffusion among the people generally of the facts that ought to be known respecting our educational system and its workings. The occasion is also favorable for encouraging youth of promise to enter our schools and secure their advantages.

As an indication in part of the working force and the existing material and agencies of the system herewith sketched, let it be borne in mind that while we have no statistics to represent the number of families in our Church, we have 22,500 organized Sunday-schools, embracing 241,800 officers and teachers and 1,691,065 scholars of different ages. An exhibit of the statistics of our literary and theological institutions made to the General Conference of 1884 contained the following summary:

Class of Institutions.	No.	Value of Buildings and Grounds.	Endowments.	Debts.	No. of Teachers.	Students Last Year.	Students from the Beginning.
Theological Institutions.....	10	$440,500	$673,500	$26,000	48	547	3,175
Colleges and Universities.....	45	4,433,114	6,060,976	345,174	733	14,375	162,273
Classical Seminaries.....	59	1,855,400	273,700	156,800	388	10,729	219,953
Female Colleges and Seminaries.	8	680,000	18,000	62,000	135	1,154	23,978
Foreign Mission Schools.....	19	175,626	5,000	2,500	101	1,886	4,537
	141	$7,584,640	$7,031,176	$592,474	1405	28,591	413,906

A comparison between the numbers in our Sunday-schools and those enrolled in our higher institutions of all grades will show how vast is the field for enlarging the latter number. While it can never be expected that all Sunday-school scholars will secure academic or collegiate education, yet it seems only proper to expect that vastly greater numbers of them will do so hereafter, and the more in proportion to the encourage-

ment given to them by their parents and Christian friends, the fact now to be emphasized is that the Church has made provision to welcome to her higher educational halls all that will come, and that none need stay away on the score of poverty only. The Board of Education is prepared to encourage those who, having developed the proper character, also put forth the proper efforts on their own part. Now let the Church grasp the grand idea of filling up her educational institutions and doing a work in the line of education under Christian auspices commensurate with the opportunities with which she is providentially favored at the present important epoch. In reaching upward toward this high ideal, all classes will find something of importance to do. Parents will need to guide and stimulate their children to noble efforts in the right direction. Church committees on education and other Christian men and women desiring to be useful, will need to exert their best influence on the young people accessible to them. Let all remember how unspeakably important it is to arouse and encourage slumbering talent that may be enlisted in the service of Christ, and fitted for some of the many spheres of duty in which Christian laborers are wanted. In this work of enlisting students for our schools, and workers for the Church, pastors have large opportunities which they should diligently and conscientiously improve.

Upon the teachers of our schools of all grades an immense responsibility also devolves. They should do a work which will make their halls of instruction a very load-stone of attraction, and at the same time not fail to make lasting impressions for good upon all who come under their influence. In fact, all ministers and members of our Church should make the cause of Christian education their own. They should also endeavor to catch inspiration and encouragement from the example of our predecessors of former generations. The educational work and spirit of the early American Methodists was ably and eloquently set forth in an essay by the Rev. A. Martin, D.D., of Indiana, at the Centennial Conference held in Baltimore, in December, 1884.

The following extract, for which alone we have space, will be read with attention and profit:

Educational Work and Spirit.

Is it needful to remark that our Methodist educational work has called for and manifested a spirit of devotion and sacrifice in the cause? I doubt if the proverbial heroism of Methodism has in any other direction been more fully manifested. The large attention given by Asbury to education, and the amount raised and contributed by him for its promotion have been already considered. And so with his coadjutors, and those who followed in the founding and development of our institutions of learning. That among our fathers while yet engaged in the stern conflict of subduing the wilderness from its savage wildness to the purposes of a Christian civilization—scattered and few and poor, with scanty crops and limited resources, and every-where opposed and spoken against—there should have been found those who so highly esteemed liberal culture as to work and give and suffer for its promotion in the degree which they did, is one of the brightest chapters in the history of the Church and of the country. Other Churches had possession of the field. In their early endeavors they often sought for teachers, and secured large pecuniary aid from the land of their forefathers. In this they did well, and we rejoice in their success. But the altar-fires in our temples of learning, as well as in those of religion, were kindled and kept alive by the free-will offerings of men and women on the ground and mainly in moderate circumstances. Preachers talked and prayed and gave. The people saved and helped and sent their sons and daughters. Professors, at the call of the Church, turned aside from fields more attractive, judged by earthly standards, and with patient persevering self-denial, and, so far as this world is concerned, with ill-requited toil, labored to lay broad and deep the foundation of superstructures where the inestimable blessings of Christian culture might be within reach of coming generations.

To those men who, under circumstances so unpropitious, accomplished such results, the nation, and the world, as well as the church, owe a debt beyond the power of earthly honor or reward to pay. They stood like sentinels, in times of peril and exposure, at their post with little sympathy or support even from some who should have been co-laborers. They held aloft the banner for his truth which God placed in their hands. Of all who toiled to build up Methodism no class of men worked harder, or made greater sacrifices, or should have their memory in more kind remembrance, than our pioneer educators. It is only very lately that institutions founded and developed by them have commenced to reap the large donations which, it is hoped, far-seeing men of liberal hearts and ample means, will more and more extend to them.

May God multiply the number of those, in the Church and out of it, who, like Mrs. Garrett, Daniel Drew, Claflin, Vanderbilt, DePauw, and others of recent times, can rise to a conception of what is needed, and thus honor him and bless the Church and the world with their substance in a manner that will promise the greatest good to posterity.

AIMS OF CHILDREN'S DAY.

BY REV. PAGE MILBURN.

Education is the century's war-cry. Christian education is the bugle-note of the Church. Realizing the demands of the hour, the Christian Church is rapidly inaugurating new plans, and making strenuous efforts to bestow upon the growing youth such mental culture as will fit them for useful citizenship here, and a glorious immortality hereafter.

1. One of the aims of Children's Day is to interest the children in the cause of education, and to impress upon their minds the relation of Christianity to the subject. In this age of materialistic speculation, it is not enough to store the minds of children with the principles of the sciences, or afford them the advantages of the practical arts. The Church, especially, should impress upon them that there is no divorce between education and religion, but that, on the contrary, Christian education is necessary to complete success in life, and happiness hereafter. They should be early taught that their minds, God-given, are to be stored with knowledge and trained in habits of thought, not for mere selfish gratification, or for material prosperity in life, but for the glory of God and the well-being of their fellow-men. Secular education lacks this essential feature. Christ's Church should insist upon it. It is the underlying principle of all the Children's Day services. Let us emphasize it.

2. It is also intended on this day to bring more prominently before the Church the necessity and imperative demand for the Christian education of her children.

While a desire for Christian education is being excited in the hearts and minds of the children, it is also hoped to incite the great body of the Church to a cheerful and zealous co-operation in this increasingly important enterprise. Bringing all the children of the Church together on a given day, and setting forth the possibilities of their lives, is adapted to lead the Church to realize her great responsibility and opportunity, as she would not under other circumstances. It is the aim of all the programmes and other publications of the Board of Education for use on Children's Day, to bring about this result.

3. It is also purposed to create and strengthen a connectional bond between Methodism's children all over the world, and to stir up a denominational loyalty in their breasts. This is proper. It is not intended to manufacture bigots. Nor, on the other hand, is it desired that the young should imbibe the worldly notion that "it makes no difference what a man believes." A strong character is a man with strong, settled convictions. A strong church, doing superior work for Christ, is composed of men and women well grounded in their peculiar denominational beliefs. For this cause, the Children's Day service is intended to impress upon our children and youth that they belong to a great army, spiritual in its organization, and glorious in its century's conflicts and achievements. The programme in his hand impresses the child in Maine that he is a comrade and brother of the many good children in Texas. The school in Dakota, participating in this delightful service, recognizes its relation to other children on the banks of the Ohio, and remembers with joy that it belongs to the same Church family as the dark-skinned lads in the mission schools of Japan, China, and India. From North to South, from East to West, at home and in foreign fields, every Methodist child feels his heart enlarge, and he learns to love his brothers and sisters every-where who unite in this day's delights.

By a presentation of Methodist doctrine and sketches of its past successful career, the children will grow to be loyal to their school and to their Church, and united in love for each other all over the *Wesleyan parish.*

In this way, too, benevolence will be fostered. Let us keep this aim ever in view, and while the cause of education and Christianity at home will be cared for, the missionary spirit will also find a place in the heart.

4. Education, Church loyalty, connectional fraternity and unity, depend in a great measure upon the generosity of the participants. So the General Conference has directed that upon Children's Day a special collection be taken for education, the "Children's Day Educational Fund." This is not the least important design of Children's Day. It demands special attention. Every school in the Methodist Episcopal Church can celebrate Children's Day, and ought to take this special

collection. The last General Conference, after reciting the fact that some schools have followed the plan of "either taking no collection or of raising funds for only local purposes, such as decorations, Sunday-school expenses, and other incidental objects," passed the following resolution:

Resolved, by the General Conference, That we request all our ministers, churches, and Sunday-schools, from this time forward, to enter heartily into the observance of Children's Day on the plan originally proposed and distinctly defined in the Discipline of our Church.

Then let each school take the collection, and see that all its exercises are "planned and conducted with the higher aim of promoting the intellectual and spiritual welfare of all our children and youth."

THE PROGRAMME.

The official Programme for Children's Day, 1885, will be found to be very helpful as a means of realizing the aims set forth in the foregoing article. It is entitled AN OPENING CENTURY SERVICE, and in that respect is both original and peculiar. All who use it in accordance with its design will be enabled to realize all the higher objects of our great summer jubilee, such as entertainment, instruction, educational and religious influence, and, in so doing, to strike the key-note of thought and action for a hundred years to come.

This programme is adapted to be rendered either in a single service, or with appropriate additions in two or even three successive services. The proper mode of enlargement is by introducing relevant addresses, recitations, singing, and, if desired, baptismal or memorial ceremonies between the parts. In all cases great care should be taken to avoid any deviation from the general aim and spirit of the exercises. Leaders, whether pastors or superintendents, as well as Sunday-school scholars, should carefully prepare themselves to render their parts effectively.

As to music, experience has proved that it is not desirable to furnish many new pieces. Hence the plan of printing but one new tune this year, while freshness and variety have been secured by new and choice hymns written to the measure of favorite tunes to be found in the Hymnal of our Church.

A SUGGESTION.

BY REV. GEORGE R. PALMER, D.D.

I wish to make a suggestion which I have embodied in my own Children's Day exercises, in addition to those officially sent out, the effect of which has been to very largely increase the interest of the service.

Somewhere in the programme I have had the "death roll" called, containing the names of officers, scholars, or teachers who may have died during the year.

When, for example, the name of some scholar who has died is read, a bouquet prepared by the class or friends, draped in mourning, is sent up to the presiding officer's stand.

If enough have died for the draped bouquets to form a cross, that is done; or an anchor or crown may be formed. Some member of the class, or some one appointed, reads at this stage a *brief* memoir of the child. Then the next name is called, and so on. In many cases I should give an opportunity for the friends of the deceased child to make a memorial Children's Day offering. I can see how, when an only or much-beloved child is thus remembered by the school, the grieved father and mother might send up from $5 to $1,000 as an offering to the Children's Fund to be used in the name of the departed one.

Many other things will readily suggest themselves to thoughtful minds in connection with the proper conduct of such a branch of the service.

As I said before, the very best results have followed these memorial notices, as I have conducted them, and especially in softening the hearts of the parents and friends, and binding them more closely to the Church.

If the above suggestions shall prove of any value, I shall be glad. I think the "Children's Day" is one of the most hopeful things for the Church ever inaugurated, and care should be taken not to cast gloom over it by funereal ceremonies. The one idea to which these digressions should be limited, and that very briefly, is the blessedness of dying in the Lord. Death in the true Christian sense is always to be regarded as a triumph and a victory.

ENLARGED POWERS.

By unanimous action of the last General Conference, this Board was authorized to secure such a change in its Charter as will allow, after the year 1884, of the immediate appropriation, in aid of students, of such a proportion of its annual receipts from the offerings of the Church to the Children's Educational Fund, as will enable it, on economical principles, to provide suitably for the aid of all properly recommended students ; all surplus receipts to be funded as heretofore.

At the earliest opportunity, a bill providing for the proposed change of Charter was accordingly presented to the Legislature of the State of New York, and notice has just been received of its passage.

We are, therefore, authorized to announce that from this time forward Children's Day collections paid into our treasury can be at once appropriated in aid of worthy and needy students, according to the established plans of the Board. In fact, anticipating such action, the Board has already contingently appropriated $20,000 of its expected income for 1885 to the object named. It is hoped that the knowledge of this fact will prompt enlarged liberality in the Children's Day offerings of the present and future years. The same fact will also suggest the importance of a prompt remittance of moneys collected, in order that hereafter our cause may suffer no embarrassment from lack of means.

As now empowered the Board will be able to accommodate all its friends as to modes of giving. Those who wish to pass their gifts directly into the brain and heart of living students should give to the Children's Educational Fund. Those who wish their offerings to be held in permanent trust, the proceeds only to be used from year to year, should direct them to the General Educational Fund. Moneys disbursed from either Fund, with the exception of what is loaned to those who become missionaries, may be expected to return every few years to be reinvested in like manner perpetually. More promising opportunities of setting in motion great and ever-multiplying agencies of good are hardly possible to be offered. May the responses both in number and amount be worthy of the object!

CHARTER

Of the Board of Education of the Methodist Episcopal Church, as enacted by the Legislature of the State of New York, April 14, 1869, and amended by an Act of the said Legislature passed February 17, 1885.

For the full text of the Act of Amendment see chapter 19 of the Laws of the State of New York, enacted in the year 1885.

For the action of the General Conference authorizing the Board to secure such an amendment to its charter, see Journal of the General Conference of 1884, pages 251, 353.

AN ACT to Establish and Incorporate the BOARD OF EDUCATION of the METHODIST EPISCOPAL CHURCH, passed April 14, 1869.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SEC. 1. Edmund S. Janes, Calvin Kingsley, John W. Lindsay, John M'Clintock, William L. Harris, Thomas Bowman, John Elliott, Oliver Hoyt, Charles C. North, Harvey B. Lane, James Harlan, Isaac Rich, and their successors in office as hereinafter provided for, are hereby constituted a body corporate by the name and style of THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH, and such Corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purposes of the said Corporation shall require; but the annual income of the real estate held by it at any one time within the State of New York shall not exceed the sum of thirty thousand dollars.

SEC. 2. The object of the said Corporation shall be to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, under the direction of the General Conference of the Methodist Episcopal Church.

SEC. 3. The government of the said Corporation, and the management of its property, business, and affairs, are hereby vested in a Board, which shall consist of twelve Trustees, of whom six shall be ministers, two of these Bishops, and six laymen, all of the Methodist Episcopal Church, of which number five shall be a quorum, and competent to act at any regular or adjourned meeting thereof; and the said Trustees, as such, shall constitute the said Corporation.

SEC. 4. The persons first herein named shall be and act as the first Board of Trustees of the said Corporation, classified as follows, namely: From the first day of May, 1868, for *four* years, Calvin Kingsley, William L. Harris, Harvey B. Lane, Isaac Rich;

for *eight* years, Edmund S. Janes, John M'Clintock, Charles C. North, James Harlan; for *twelve* years, John W. Lindsay, Thomas Bowman, John Elliott, Oliver Hoyt; and the General Conference of the Methodist Episcopal Church at each regular session shall elect four Trustees to serve for twelve years, to fill the places vacated according to the above classification; provided, however, that all vacancies occurring more than six months before the session of the General Conference shall be filled by the Bishops of said Church; the persons so appointed to hold office only up to the time of the General Conference, when their places shall be held as vacant, and shall be filled by said General Conference; provided, also, that should any one of the Trustees of said Corporation cease to be a member or minister of the Methodist Episcopal Church, his office and membership as said Trustee shall at the same time cease.

SEC. 5. The Board of Trustees herein provided for shall have such power as may be necessary for the management of the affairs and property of said Corporation not inconsistent with this charter or the rules and regulations of said General Conference, and shall make quadrennial reports to that body; and it shall be the duty of the Board to receive and securely invest the principal of the Centenary Educational Fund of the Methodist Episcopal Church, and to appropriate the interest only, from time to time, to the following purposes, to wit:

To aid young men preparing for the foreign missionary work of the Methodist Episcopal Church; to aid young men preparing for the ministry of the Methodist Episcopal Church;

To the aid of the biblical or theological schools now in existence, and of such others as may, with the approval of the General Conference of the Methodist Episcopal Church, hereafter be established; to the aid of the universities, colleges, or academies now existing under the patronage of said Church, or which may hereafter be established;

Provided, that no appropriation shall be made by the Board at any time for building purposes, whether for biblical schools or for universities, colleges, or academies, and provided further that no university, college, or academy not now in existence shall be aided by the Board unless the Board shall first have been consulted and shall have approved of the establishment and organization of such institution.

All future contributions of money or property made to the Fund shall be held in trust by the Board for the aid of needy and

worthy young persons seeking an education, or for such specific educational purposes as the donors shall direct.

It shall also be the duty of said Board of Education to receive, separately invest, and augment the Sunday-school Children's Fund commenced during the Centenary year, and to appropriate only the interest and income thereof, and of all contributions thereto received prior to the first day of January one thousand eight hundred and eighty-five, to assist meritorious Sunday-school scholars in obtaining a more advanced education; provided, however, that the said Board of Education may appropriate immediately in aid of students such a proportion of the principal of all gifts and contributions to said Sunday-school Children's Fund, which may be received after said first day of January in the year one thousand eight hundred and eighty-five, as will enable it to provide suitably for the aid of all properly recommended students, and if any surplus remain in any year after appropriating so much of the principal of such gifts and contributions as may be requisite for the purpose aforesaid, such surplus shall be added to the permanent Sunday-school Children's Fund, accumulated and invested by said Board of Education prior to the said first day of January, one thousand eight hundred and eighty-five.

Each Annual Conference of the Methodist Episcopal Church, in behalf of properly recommended students from within its bounds, shall be entitled to share equitably in the income of the permanent Sunday-school Children's Fund aforesaid and in the appropriation of gifts and contributions to the Sunday-school Children's Fund received after the first day of January, one thousand eight hundred and eighty-five, provided no Conference shall share in the income or distribution of said Fund which shall not take annual collections in behalf of this Fund in the Sunday-schools within the bounds of said Conference. The Board shall also serve as a general agency of the Church in behalf of ministerial and general education. It shall recognize as auxiliaries all educational societies now existing within the Church, and which may hereafter be formed, on condition that such societies send an annual report of their statistics to the Board. Any Annual Conference may form an educational society, auxiliary to the Board of Education, with the understanding that all collections or contributions for educational purposes made by order of said Conference shall be appropriated at its discretion. All contributions to permanent funds made by order of an Annual Conference may be held and administered by the Conference auxiliary if it be incorporated,

and if not, shall be forwarded to said Board of Education, to be held in trust for the purposes specified by the donors.

The Board shall seek to promote the cause of education throughout the Church by collecting and publishing statistics, by furnishing plans for educational buildings, and by giving counsel with regard to the location and organization of new institutions, and shall also have authority to constitute a general agency for communication between teachers desiring employment and those needing their services.

SEC. 6. The said Trustees at the first meeting of the said Board, and annually thereafter, shall organize said Board by the election from their number of a President, Secretary, and Treasurer; and shall have power to adopt and enforce a constitution, and such by-laws, rules, and regulations, not inconsistent with the constitution or laws of this State, or of the United States, as may be deemed advisable for the government of the business and affairs of said Corporation, and for the regulation of the action of the said Board, its officers and agents, in the discharge of its and their duties, in fully executing and carrying into effect the objects, intents, and purposes of this act; but the acts of the said Trustees, as such, shall be subject at all times, and subordinate to the directions and instructions of said General Conference relative thereto.

SEC. 7. The said Corporation shall be capable of taking, receiving, and holding any real or personal property by virtue of any devise or bequest contained in any last will and testament of any person whomsoever, subject, however, to the limitation expressed in the first section of this act, and subject also to the restrictions upon devises and bequests contained in an act entitled "An act relating to wills," passed April thirteenth, one thousand eight hundred and sixty; and the said Corporation shall be also competent to act as a trustee in respect to any devise or bequest pertaining to the object of said Corporation, and devises and bequests of real or personal property may be made directly to said Corporation or in trust for any of the purposes comprehended in the general objects of said society, and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

SEC. 8. The said Corporation shall also possess the general powers, and be subject to the liabilities, specified in and by the third title of chapter eighteen of the first part of the Revised Statutes of the State of New York.

SEC. 9. This act shall take effect immediately.

THE ONE DAY.

The only collection appointed by the Methodist Episcopal Church to be taken on one and the same day throughout all her borders is that in aid of the Children's Educational Fund. The time chosen for this important object is near the middle of one of the pleasantest months of the year, in the time of roses and summer bloom. As a rule Children's Day may be expected to be one of bright and charming weather, coming as it does in the midst of a season when all nature is teeming with life and song and beauty. This year that day will come on Sunday, the 14th of June.

There are some striking advantages in this appointment of a simultaneous service to be held in all the congregations and Sunday-schools of a great Church. Among those advantages we may enumerate the following:

1. The creation of an annual jubilee six months removed from Christmas and at a period of the year when without some such stimulus Sunday-school interests are in danger of flagging before the heat of summer.
2. The giving of general notice and ample time for preparation.
3. The removal of all excuse for forgetfulness or procrastination.
4. The inspiration of a great and co-operative movement in which hundreds of thousands are joining in the same responsive readings, singing the same songs, and offering their gifts for the same grand object.

So far as we have learned, any disadvantages resulting from this proposed unity of action are wholly exceptional, such as bad weather or some local hinderance. Such disadvantages can generally be avoided either by anticipation or postponement. In every place it is well to consider and determine in advance just what will be done in the case of bad weather, so that all can govern themselves accordingly. Sometimes unlooked-for embarrassments may be remedied by repetition.

As the present will be the last number of the MANUAL issued before Children's Day of the present year, we desire in these closing words to appeal earnestly to every pastor and presiding elder in the Church, and through them to every Sunday-school superintendent, to do their best to secure a grand Children's Day service this year in every charge. Thus only can they do their full part toward introducing the second century of our Church history in a proper manner in behalf of the children of the Church.

Should any one lack information as to the special objects contemplated, or the best modes of attaining the best results, he is invited to write promptly and freely to the Rev. D. P. Kidder, Educational Secretary, 805 Broadway, New York.

NEW YORK EAST CONFERENCE REPORT ON EDUCATION.

Editorial Remarks.

An encouraging omen in behalf of our cause is found in the broader views and the enlarging estimates of the work of the Board of Education that are coming to be expressed by Annual Conferences through their reports on education.

We take pleasure in inserting the following extracts as a specimen of a report of too great value to be limited in its circulation to the pages of the local Conference Minutes. Its suggestions are not only of great general value, but many of them of special relevance to the coming Children's Day.

To the New York East Conference of 1885:

Your Committee on Education respectfully report:

Next to the great mission of Christianity to *convert* the world is her duty to *educate* the world. These two works are so related to each other as that neither of them can reach its best results without the other. They have always gone hand in hand, each rising or falling with the other. This vital relation between them was never more manifest, or more powerful, than in the age in which we live, and in the Church we represent. Methodism has never been false to her birthplace in one of the great universities of the world. If she has had illiterate thousands in her membership, it has been her glory, not her fault. She has first converted them out of darkness and depravity, and then has set about doing all in her power to educate them.

Voltaire sneeringly wrote to D'Alembert, the great encyclopedist: "We have never pretended to enlighten the cobblers and the servant maids. We leave that to the apostles."

And the apostles and their successors proudly accept the challenge to be the educators of the poor and despised. What infidelity and fallen forms of Christianity have scorned, or at any rate neglected, Methodism has nobly striven to do, and has proved her apostolicity by her works. It has been her glory to carry the Gospel to the poor. It is now becoming her glory to carry them education also. The work of our Church, in this respect, is rapidly becoming a vast and comprehensive system of beneficence. At the head of this system, both in its organic design, and as an already realized fact, stands—

I. Our Board of Education, whose general office is at New York. We believe this Board is destined to become, at no remote day, the recog-

nized Leader and Fountain-head of influence among all the great benevolences of our Church, as the nature and importance of its work demand it should be. The Methodist Episcopal Church has now nearly *one hundred and fifty institutions of learning* under her control, and every year must add to the number. The population of this country doubles every thirty years, and our foreign missions are spreading all over the earth. The responsibility of Methodism to furnish her share of the educated laborers of the future can only be met by a great increase in the number of students in our present and future institutions of learning. Our Board of Education is destined to be a vast reservoir, into which the contributions and legacies of our people may safely be poured by millions, and from which conduits may lead to every college and high school of the whole Church, and be made to touch and help every needy and worthy student in the Methodist world. Dull is the soul that cannot be thrilled at the contemplation of such a measureless power for good, and long for a share in its work.

Already between two and three thousand of our students, in nearly one hundred different institutions, have been aided in their education by the Board and its auxiliaries, by nearly $300,000 expended in this work; an average of only about $75 to each student, but an amount that has, in hundreds of cases, turned the scale and started the student in the career of education. Of these students more than two hundred are now in our ministry, in over sixty different Annual Conferences, and thirty (of both sexes) have become foreign missionaries.

The timely action of the last General Conference in raising the standard of preparation for entering our ministry makes the work of aiding students still more important.

The principal sources of income for this great work are the Education collections taken in our churches, particularly those of "Children's Day." We rejoice at the grand success this collection has reached during the centenary year of organic Methodism; and that, by a change in the charter of the Board, the principal as well as the interest of future collections is directly available as far as needed for the work of the Board. We commend the action of the recent General Conference in making Children's Day the Educational day for the whole Church; and also the action of the Board in issuing programmes suitable for such a day's services.

We are convinced that our Quarterly Conference Committees on Education should every-where be composed of the most intelligent persons in our churches, and that they should have an important part in arranging and promoting the work of this day.

We earnestly protest against a merely sentimental celebration of the day, by calling it "Flower Sunday," etc., or using programmes that ignore the great object of the day. Let all our people unite in using our official programmes, and in doing all in their power to make the day a grand Educator to both young and old; and let no home interest be allowed to rob the treasury of the Lord of the funds which should be sacred to the cause of Education on this day.

We suggest to the Board the desirableness of having a course of cheap tracts on Education, to be distributed gratis among the people in advance of Education Day, to prepare the way for the offerings.

While to our 1,700,000 Sunday scholars we have only 28,000 students in all our higher schools, or one student to sixty Sunday scholars, though we have much to encourage us in that result, we have evidence also of the great need of raising our percentage of students.

We believe a more general introduction of our excellent disciplinary plan for the Church Lyceum, and a more general observance of the day of prayer for colleges, as recommended by the Discipline, would also tend to inspire more of our young people with the desire for, and the hope of obtaining, a higher education.

Your Committee have the pleasant task of tendering to the Conference the thanks and congratulations of Dr. Kidder, the able Secretary of the Board of Education, for the fact that ours is the "Banner Conference of Methodism" in the Children's Day Collections of 1884. But when we are made aware that to the students of Wesleyan University, situated within our territory, more aid has been extended during the same year than to those of any other institution of the Church, and that, nevertheless, out of 254 reporting charges our tables show 69 blanks for this collection—more than 27 per cent. of the whole number of charges—we see how much need we still have for improvement. Let us still stoutly hold that banner, and advance it higher and higher.

We would moreover urge that all our Sunday-schools have the *right* to a chance to obtain our valuable Centenary Medal, and that it ought to be properly offered in every school.

We regret the necessity for the statement that some—we hope few—of our younger ministers, who have been benefited during their course of study by the funds of the Board or its auxiliaries, are reported as negligent in discharging their obligations, even when the method of doing so is so easy and honorable as it is. Should such negligence continue among us it may become proper to consider whether it should not be made a ground for the arrest of ministerial character at the bar of the Conference. It is

certainly a serious ingratitude, a damage to the cause, and to personal character.

II. OUR LITERARY INSTITUTIONS demand our most earnest attention. They are the great arsenals and military schools, where the Church militant must train the captains and the gunners for her great campaign of the conquest of the world.

Next to the importance of having higher schools at all, is that of the intellectual and spiritual efficiency of our college presidents and professors. We are glad to believe that, in the main, they are men whose scholarship and religiousness are both up to the requirements of the work. Yet the matter of professorial qualifications cannot be too strongly emphasized. One of the precepts of the Koran declares that "A ruler who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the State." If Islam can say as grand a word as that about secular government, what ought *not* the Christian Church to say about the far more momentous work of Christian education? The costliest sacrifice the Church can make is in the retention of men in active professorships who ought to be retired as *emeritus* to rest on their laurels, or men who are recognized failures in their work. Our Annual Conference Reports on Education are almost our only untrammeled utterances upon this subject, and we think there is need to say thus much—we hope no more.

Your Committee have called our visitors and other representatives to our various institutions before them, and have heard their official reports of what they saw and heard at the said institutions.

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[Here follow paragraphs on Wesleyan, Boston, and Syracuse Universities, and on Drew Theological Seminary and other institutions, after which come the resolutions of the report. Of these we print the *first*, and earnestly recommend similar action in all our Annual Conferences. Such an educational anniversary as is here proposed ought to be one of the grandest and most useful occasions of the Conference. The resolution is as follows: EDITOR:]

"*Resolved*, 1. That hereafter an Educational Anniversary shall form part of our yearly programme of Conference services. It shall form an evening session of the Conference, at which the report on Education shall be read and acted upon, and speakers selected by the Committee on Education shall present the general cause of Education, together with the work of the Parent Board, the New York Education Society, and our Educational Institutions."

GEO. LANSING TAYLOR, *Secretary*.

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